

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., April 21, 1932

NEW SERIES
VOLUME XXXIV. No. 16

THE LAST APPEAL

Send money not later than April 29th in order that it may reach Jackson the 30th, which is the closing date of Southern Baptist Convention books. If it reaches the Board office later, we cannot count it on this year's receipts.

Glean to the last row—to the last member. All of us can save Baptist honor; the present givers cannot alone. The one thousand barren churches which are not contributing can save Baptist honor.

Wisdom has fled from us when we plan for the year and leave the support of Christ's mission plan out. We in so doing become a law unto ourselves, eliminating such part of the Bible as we do not want to believe and obey. How can we hope for better days when we reverse Christ's order by putting second things (the material) in our plans and postpone and leave out first things (Christ's work)? Material things are promised on condition that we seek first things (the Kingdom and righteousness) first.

Paul said God winked at the times of ignorance—and only because the people were ignorant. But when their ignorance was banished by knowledge, they were commanded to repent. Even so today. Some, yes, many, of our Baptist people years ago were ignorant concerning their duty to send the Gospel to the uttermost parts of the earth. They did not know the obligations which rested upon them in regard to their material income. But for more than ten years we have been informing the people by preaching missions and stewardship of substance. Millions of tracts have been sent out with mission and stewardship information. Our people are not ignorant as in other days. God may have winked at our days of ignorance, and because of our ignorance continued to bless us. But not so now. If we expect a continuance of His blessings, we must repent and do the works which we know He has commanded and give the tithes and offerings which are due Him. No member should be destitute of wisdom to the extent of failing to contribute to the support of His work in all places included in His command.

"Seek ye first the Kingdom of God and His righteousness and all these things shall be added." Matthew 6:33. "Ye shall be witnesses unto me—unto the uttermost part of the earth." Acts 1:8. "How shall they preach, except they be sent?" Romans 10:14. "He that believeth on Me, the works that I do shall he do also." John 14:12.

—R. B. Gunter, Cor. Sec.

It is said that publication of the Millsaps College paper was suspended by the trustees because they objected to cigarette advertizing in it which encouraged women to smoke. We wish these gentlemen could get hold of the Mississippi Collegian, which with many features that are excellent, has a big display advertisement of a young woman with a cigarette in hand.

It is said that Hampden-Sidney College (Presbyterian) in Virginia has a larger percentage of its graduates listed in "Who's Who" than any other college in America. It is an institution with comparatively small enrolment.

Brother J. E. Wills is assisting Pastor J. P. Harrington in a meeting this week at Parkway Church in Jackson. Remember them in your prayers.

Nine ministerial students are said to have withdrawn from Stetson University in protest against an address by a Christian Science lecturer in the college auditorium. The students complain that university professors deride the idea of the infallibility of the Scripture.

Dr. J. B. Leavell makes announcement in this week's Record of his purpose to give himself to the work of evangelism. He has been greatly blessed in this work in the past and has given much of his time to it in his own church and in other churches. He feels now that the time has come for him to give himself wholly to this work. We have had opportunity to hear him recently in a revival meeting in Griffith Memorial Church in Jackson, and can testify that his preaching is sane, Scriptural, earnest, appealing and thoroughly evangelistic. His message will do great good anywhere it is proclaimed. He knows and loves the Gospel and is true and loyal to the fundamental teachings of the Bible. He is unafraid and brings a ministry greatly needed in our churches. The first week of the meeting in Jackson fifty-five were added to the church, and the meeting still goes on. Dr. Leavell was born and reared in Mississippi, and was pastor some years ago in Oxford, where he grew up; also in Indianola and Gulfport.

How much does the effort to give the Gospel with all its benefits depend on you? Our chief way of publishing the glad tidings to a lost world is through what is called our Cooperative Program. That is, by support of those who have been called of God to go as missionaries. This is our obligation, to be fellow helpers to the truth, and witnesses of Christ. This is our only opportunity or means of giving the Gospel to the ends of the earth. Let us not fail Him in this crucial hour. It will greatly hearten all the mission forces if we will help to close this year's work in good condition. The Southern Baptist Convention year ends April 30. Send your offering to Dr. Gunter in Jackson, and make your supplication to the throne of grace for all the work.

It is a sad commutary on humanity and our present moral conditions when a protest comes up to the Legislature from municipal officers over the State against the creation of a Utility Commission, on the ground that it will be easier to bribe a small commission than a large number of municipal officials. It is a reflection on the public service corporations and on the men who are supposed to be the protectors of the people against corporate oppression. Are we to take it for granted that the service corporations have no conscience and no honesty. And is it possible that there are no honest men left who can be trusted to protect the people against corporate greed? We are in the midst of degenerate days.

PUTTING CHURCH FINANCES WHERE THEY BELONG

There has been much said and written about the follow-up of our Every-Member Canvass and collection of the money that has been subscribed.

We claim to be a New Testament church and to do things in the New Testament way, and yet we are wondering how we are going to collect the money. It seems to me if we would study that New Testament church for the way it did things and do them accordingly that we would be nearer the solution than we are by promotion committees, etc., financed out of the funds that are given for missions, etc. We have the officers as given to us by the New Testament Church, but they do not function. It is the duty of the pastor and the churches to see that all officers function. According to my understanding of the Bible, the office of deacon was established for the sole purpose of looking after the finances and the widows and orphans, as assistants to the pastors. In our present day Church they occupy no such place nor do much if any of the above work. We have constituted them as a censorship committee on the pastor, to fire him and to hire him, and to do nothing except possibly meet once in a while and talk gossip. It is almost beneath the dignity of most deacons to indulge in the plebeian task of visiting the members of the Church and asking for pledges and then going back visiting them to see how they are progressing spiritually, physically and also how they are keeping their pledge paid up. Yet that is their job—what they were ordained to do—the only excuse for the office of deacon.

If we will get this thing back in its right place, that is, the office of deacon, and get them to do their duty, then we will solve the matter of getting pledges, of collecting them and of properly financing our causes and I personally don't think we will ever solve the financial problem until we solve it in the Scriptural way. I am a deacon and therefore feel free to talk about them.

The solution is this: (Incidentally, it will or may cause a commotion in the church and cause a few pastors to move, but if it does, it is worth the price). Have a full meeting of the church announced to every member by special letter. Read the Scripture in reference to the office and duties of a deacon and why the office was established. Have the church vote to go back to the New Testament organization. That is, the pastor as the undershepherd and the deacons as his assistants in the matters pertaining to their office. Let the church select and remove the pastors. If we are to have a hierarchy of deacons, why not have a hierarchy of preachers also, as the deacons are merely pastors' assistants in the New Testament Church. Then read the duties of the deacon to the present deacons and if they will accept the job with the New Testament duties, then keep them on. If they will not, then let them go and get some that will work at the job that the Scripture gives the deacon. If they elect the pastor's assistants for life, then why should we not also elect the pastor for life? **TURN THE JOB OF RUNNING THE CHURCH OVER TO THE PASTOR** where it belongs in a New Testament Church and make him responsible to the church for seeing that his assistants (the deacons) do their work. If he can't get the work done, then let the church get a new pastor who will and can do the job. Who could picture a big corporation who elected a manager and then put him under his secretary and assistants. Do you think the corporation would succeed? Many will say that the deacons are the Board of Directors and as such have authority over the manager, which is the way we have been running it. But if we refer to the Bible, we find that this is NOT THE FUNCTION OF THE DEACON. The office was established for the purpose of taking the finances and other work off the hands of the pastor. The deacon is an assistant to the pastor and not a member of the Board of Directors. If the church desires a Board of Directors, then let them select such a board from the membership but do not confuse this with the office of deacon.

Now then, after the deacons have agreed to

continue in the office and to do the work of a deacon, let the pastor divide the church membership up into as many groups as he has deacons and assign to each deacon a certain number of members as his responsibility. Let him visit them at least once a month and enquire into their spiritual physical and financial condition. If they are not living right, let him talk to them in the spiritual way rather than at a deacon's meeting gossip about and criticize him. When they are sick or in distress, let him look after them. The pastor should require a written report from each of his assistants as to each member of the church at least once each quarter. The assistants to the manager of business houses are required to make reports to the manager as to the condition of their departments.

Result: The pastor will be free, under God, to work out his plan in the church without fear of a small group of men. He will feel free to call them together for conference which he does not now for fear he might antagonize some. The whole church will be functioning rather than just the pastor with the assistance of a few women and possibly a few men. We will have a permanent finance committee in other than name. Our organization for an Every-Member Canvass will be intact at all times. Our collectors will be the ones who took the pledge and will therefore get better results. I believe that all this was in the mind of the Holy Spirit when He prompted the establishment of the office of deacon. If this is done we won't have to worry about how to follow up.

Shaw, Miss.

BEGIN IN ME

(By W. W. Hamilton, B.B.I., New Orleans, La.)

"O Lord, revive Thy work," is the prayer which Southern Baptists are earnestly making and upon which special emphasis has been placed during our week of rededication. Maybe the greatest need in this desire for an awakening is that we pray for ourselves individually. We are thinking of Southern Baptists and of our boards and institutions and of our State work and of our local churches, when maybe our prayer should be: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

What about my own concern for the cause of Christ and for the churches and for individuals and for the honor due the name of the Lord Jesus? O Lord, search my own heart and see if deep in my soul tears are flowing because the Gospel is not having free course and is not being glorified.

What about my own repentance over my lack of uprightness? Am I guilty of wrong doing and of censoriousness and of stubbornness? Am I compromising in any way with evil? O Lord, help me to drag out anything which may be hiding in me and which is contrary to thy will, and to slay utterly.

What about my own enthusiasm? Have I lost the fervency of my first love? Am I afraid of zeal and of earnestness? Am I proud of my poise and of the fact that I cannot be stirred to intensity? O Lord, may the zeal of thy house consume me. Help me to earnestly contend for the faith which was once for all delivered to the saints.

What about my own conscience? Is it becoming less sensitive to the things that are questionable? Has its tenderness been seared as with a hot iron, and am I boastful that I am broad in my thinking and in my attitude? O Lord, see if there be any wicked way in me, and give me a new perception and appreciation of the beauty of holiness.

What about my own reverence for God and for His Word and for the Lord's Sabbath and for purity and for integrity? Has the coarseness of the day had its influence upon my own heart? Am I becoming negligent? Am I less worshipful? O Lord, Thou understandest my thought. Create in me the spirit of those who bow down in

reverence when Thy name is called in heaven.

What about my own self-abnegation? Have I been proud in spirit? Have I been lacking in the love which prefers one another? Am I willing to do team work and to pull together with those who would help forward Thy cause? Am I willing to be the mud-sill upon which others may build to Thy glory? O Lord, help me to have the mind of Christ and to gladly surrender my rights in a higher loyalty.

What about my own prayer life? In my secret devotions, in the family circle, in the group gathered for prayer, or in the great congregation, is my praying mechanical and professional, or is it real and sincere and earnest? If I regard iniquity in my heart the Lord will not hear me. If envy and jealousy and pride are secreted there, I cannot preach and I cannot pray.

What about my own confidence in God and in the Bible and in Jesus and in the Holy Spirit and in Christianity? O Lord, revive in me that faith which is the substance of things hoped for, the evidence and assurance of things not seen. O Lord, send a revival and begin in me. Search me. Know my heart. Try me. Know my thoughts. See if there be wickedness in me. Lead me in the way everlasting.

—BR—

A GREAT HYMN AND TUNE

(By Ernest O. Sellers)

Few hymns have ever attained such a wide hold and popular usage by so many divisions of the Church, by varying sorts of religious worship and expression, and by different races and classes of culture during the lifetime of the author as did "Onward Christian Soldiers." Its lyrical beauty, Scriptural suggestiveness and singability are its outstanding assets.

Rev. Sabine Baring-Gould was an eminent English clergyman who gave the world other fine hymns. Sir Arthur Sullivan gave to these words a tuneful setting as appealing and catchy as those famous light operas which brought fame and fortune to Gilbert and Sullivan. Let us consider the tune chiefly.

First, it is singable. There are no awkward skips and in going it gets somewhere. There is logical progression, a strong climax and a satisfactory ending. There are no dreary repetitions nor the introduction of conflicting ideas. The melody is easily gotten hold of and it also gets hold of us.

A second consideration is the rhythm. Jazz is an extreme perversion which might be used with effectiveness and dignity. There is rhythm in everything and one strong feature of this tune is the decided and well-expressed militaristic rhythm Sullivan used for his setting.

A third consideration is the harmony. Comparatively few may understand this, yet all of us still delight in the "close harmony" of our college days.

Some great hymns have been written beneath too complicated and intricate harmony and some, especially the Gospel songs, are draped in such diaphanous harmonies as ought to shame any professed musician. Many a true melodic gem has withered and died for lack of a proper strong harmonic accompaniment. Melody and harmony must interplay.

Finally, the general structure and proportion of this hymn wins even those who lack poetic insight or technical musical appreciation. We feel that each progression, each musical idea, fits the word and that climax and close are as we would have them had we been the author. It is natural, and this is the highest art.

Not alone, composers and publishers should thus examine our hymns, but leaders in every department of Church life should give heed and worthy supervision to our hymn singing, that agency which has so much to do with creating the right atmosphere and with giving a correct expression to worship and praise.

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New Orleans, Louisiana

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Housetop and Inner Chamber

Mission Secretary Merritt, of Georgia, was in the hospital for an operation in Atlanta.

N. R. Stone becomes pastor of East Side Church in Tampa, Fla.

There are said to be 86 Nergo Baptist Churches in Washington City.

Dr. M. Ashby Jones has resigned the pastorate of Second Church in St. Louis and will probably not take up another pastorate immediately.

Sixty-five were added to Emmanuel Church, Alexandria, La., in a meeting in which Dr. L. R. Scarborough preached, most of them by baptism.

Dr. R. S. Gavin, of Meridian, will preach the commencement sermon for the State Teachers' College at Hattiesburg Sunday, May 29th.

The cost of most of the necessities of life have been reduced. But has any reduction been made in the cost of the telephone and the electric current?

Mrs. Grace Edna Mott, missionary of the Northern Baptists, was murdered in Warsaw, Poland, last week. The police suspect "religious fanatics." Poland is a Roman Catholic country.

First Church, San Antonio, Texas, has called another pastor, but we are told that the church continues the support of former pastor Gates, whose health recently failed.

Rah for Gandhi! Reports from Bombay tell us that the revenue for liquor sales in the Bombay presidency dropped \$4,000,000 in 1931 due to the anti-drink activities of the Mahatma.

On Sunday, April 24, EDST will broadcast addresses by Dr. J. H. Franklin (Baptist) at 10:30 A.M. on "Jesus' Condemnation of Conventional Discipleship;" and at 2:30 P.M. an address by Rabbi Leo Franklin (Jewish) on "The Testing Hour for the Jew." This is a nation-wide broadcast over WABC—Columbia network.

One who signs his name "Catholic News Reader," in a letter expressing disapproval of an article in a Catholic magazine, says to an author of a recent book, "It is a sad commentary on personal liberty when a fair-minded Roman Catholic like myself cannot sign his name for fear of business boycott." At least, so says the author.

The Chamber of Commerce Aviation Department will sponsor a special cachet to be held in St. Petersburg, Florida, May 11th to 17th. All outgoing air mail stamped and addressed and envelopes empty and unsealed to be sent to Y. Briddell, Chairman, Aviation Department, Chamber of Commerce, St. Petersburg, Florida.

Pastor A. R. Adams, of Second Church, Greenwood, begins a meeting in his church May first and asks the earnest prayers of The Record readers. He feels that he has a great opportunity in his section of the city, and his people are making many sacrifices to carry on. Many of them have been thrown out of work by the high water along the Yazoo River.

About the Literary Digest's wet and dry ballot, an exchange gives this interesting bit of information: On a recent Sunday night out of 1,204 dry voters present at Tremont Temple, Boston, 127 had received ballots and only seventy-seven had voted. This proves our claim that the ballot amounts to nothing at all in proving the sentiment of the country.

A man who just moved his family to Nashville, Tenn., according to The Baptist and Reflector, was asked to send his children to a certain Sunday school. He replied, "Not until I have found out what kind of people do the teaching . . . If your teachers dance and play cards, I do not want my children under their influence." Do you say, "Satan rebuking sin!" Well, let's not turn that job over to Satan.

The Baptist Association of the District of Columbia appointed a committee to encourage the placing of historical material in the "Library of Congress" in Washington City. Mr. Wm. H. Allison, Consultant in Church History in the Library, will be glad to receive and preserve any and all Minutes of Associations and Conventions, where they will be available for future use in historical research. Send to Library of Congress, attention Wm. H. Allison.

We understand that Dr. J. Frank Norris and Evangelist T. T. Martin will hold a debate at St. Petersburg, Florida, every night during the Southern Baptist Convention from ten to twelve o'clock on questions relating to boards and certain prominent personalities in the Southern Baptist Convention. Dr. Norris will undertake to show that many Southern Baptist leaders are unorthodox and Brother Martin will come to their defense.

Total enrollment of students at the Baptist Bible Institute this season is 274. This includes 66 taking correspondence courses. The number attending classes is larger than last year. The preacher students serve many small churches within reach of New Orleans, which they are able to do by the generosity of some of the railroads in granting them passes. In these churches 1,624 new members have been received within the year, and contributions totaled \$20,051.00. Beside this, 5,269 mission services have been conducted in New Orleans, in which 1,347 people have professed conversion.

Many inquiries have come as to how the Baptist Bible Institute is coming on with its debt-paying campaign. This is a matter which progresses slowly. All interest has been paid promptly, but \$30,000 due on the bonds February 1st could not be met. The prospect is that the balance due on bonded indebtedness can be arranged for by a moratorium of one or two years and acceptance of smaller annual payments on the bonds, extending over a longer period. To work out these plans requires time and patience. All information will be given out promptly as the negotiations progress.

The Service Annuity is the denominational method of providing retirement incomes for ministers and missionaries and their dependents. But its successful working requires the cooperation of ministers and churches with the Board. The universe did not come by spontaneous generation. Neither will old age incomes for preachers come that way. Somebody must provide the funds. That somebody is a composite of the three above mentioned parties, the minister, the church, the Relief and Annuity Board. Address, Thomas J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.

Bishop Ainsworth, of Montgomery, Ala., spoke in Jackson last week on Prohibition. He is one of the best speakers and most beloved men in the Southern Methodist Church. He has always taken an earnest part in the fight for temperance. He spoke on Tuesday night at the First Baptist Church to a fine congregation who gave him a most interested hearing. If there was any fea-

ture of the subject he did not discuss, we do not recall it. He took up one by one the usual objections to Prohibition and answered them. He showed that the opponents of Prohibition use arguments or make statements which contradict one another. Our people only need to know the facts and to have the Spirit of God to help them make right use of them.

Dr. John Jeter Hurt, President-elect of Union University, Jackson, Tenn., delivered the address on Missionary Day, April 14, at the Baptist Bible Institute. His subject was "The Neglected Note in our Mission Appeal." This, according to Dr. Hurt, is genuine compassion for the lost. He showed that Southern Baptists are numerous enough, have money enough, and culture enough for the mission task. Our great need is the constraining love of Christ. It was a great address, and concluded with an appeal to thorough consecration to the task. Many stood who were already missionary volunteers. Others volunteered for service, and almost the whole congregation pledged themselves to consecration of life. One young man surrendered to the call to preach, who had come to New Orleans for literary work in a University.

THE SERVICE ANNUITY: Just as Joseph in Egypt counseled the laying up of corn during the years of land productiveness to provide food for the people during the years of famine, so the denomination is advising the laying up of reserves in money during the productive period of the lives of ministers, by both ministers and churches, to provide bread for the ministers and their families when their years of retirement begin. The Relief and Annuity Board is now ready to make effective such wise forethought. Correspondence invited. Thomas J. Watts, Executive Secretary, 1226 Athletic Club Bldg., Dallas, Texas.

Under the direction of Miss Frances Landrum, our Young People's Leader, the Royal Ambassadors of the State held their first conclave at Clinton from Friday to Sunday. There were 162 boys and their counselors who came from every part of the State, representing 28 localities. On Friday evening President W. E. Holcomb spoke to them on Ambassadors for Christ in the Home; on Saturday Dr. D. M. Nelson spoke on Ambassadors for Christ in the School Room; and on Sunday morning Dr. J. W. Sheppard spoke on Ambassadors for Christ in the World. A world-wide mission tour was taken under the guidance of Rev. J. E. Wills, and 118 stood examination on the course and passed. The boys had a great time and were greatly helped by this experience and fellowship. They were entertained at Mississippi College and they all say they want to come again. Dr. Sheppard, of the Baptist Bible Institute, spoke to a fine congregation on Sunday morning and brought an inspiring message.

Every denominational leader and every secretary of every board acknowledges that no denominational effort can succeed without the thorough-going advocacy of the denominational press. If our papers, with their limited circulation, wield such power, what would be their effectiveness if their circulation were quadrupled? The managers of our denominational enterprises at any and every sacrifice should make continuous effort to increase the circulation of the papers that carry their messages and appeals to their denomination. We have scores of denominational representatives speaking in our pulpits and addressing associations, conferences and conventions. Do these devout men often make a plea for the denominational paper which means so much to our organized work? We suppose their silence is due to the fact that they are so burdened with their own particular work. On the other hand, the denominational papers are striving to help these heavily burdened men in carrying forward their work. They owe it to the papers to help them in every possible way, not for the sake of the papers, but for the sake of the denomination. The pack horse must be fed.—Watchman-Examiner.

Editorials

HIS KINGDOM NOT OF THIS WORLD

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It has been the hardest task of all to get into men's minds the nature of the Kingdom of God and its method of growth and operation in the world. As everybody knows, the leading Jews of Jesus' day had a wholly materialistic conception of the Kingdom, and the kind that Jesus talked about never got into their heads. The whole thing was an unsolvable puzzle to Pilate. He simply could not understand what Jesus was talking about. He was as blank as an idiot when Jesus said, "Yes, I am a King, but My Kingdom is not of this world, else would My servants fight." In the most vacant way, with his chin dropped, Pilate said, "Are You a King, then?" Jesus answered, "Yes, for this cause came I into the world, to this end was I born that I might bear witness to the truth." Worse and worse! And all that Pilate could do was to stare blankly and say, "Er - What is truth?"

But the disciples of Jesus were but little better off than their contemporaries who were hostile to them and to the claims of Jesus. Jesus spent a large part of His time teaching them about the nature of the Kingdom of God. Parable after parable He used, saying, "The Kingdom of heaven is like this." He showed it to them by many parables or pictures, from every side and angle, from its inception in sowing the word of truth to its consummation in the day of judgement. How anxiously He leaned toward them after repeated efforts to explain its nature and asked, "Have ye understood all these things?" And they said they had, but they hadn't. And didn't know it. It is hard to get an old wrong idea out of people's heads.

That they never got it straight as long as Jesus lived is shown by their question after His resurrection: "Lord, dost Thou at this time restore the Kingdom to Israel?" This question Jesus did not answer. It would do no good. They will never learn till the Spirit comes and opens their eyes on the day of Pentecost. He dismisses their question with some appearance of impatience by saying, "It is not for you to know times or seasons which the Father hath set within His own authority." The trouble with them always was that they were looking for a visible, material Kingdom with all the spectacular trappings, in which they would be given good positions. But is it power you are desiring? Well, you may have it, but it will be of a very different kind from that which you are looking for: "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be My witnesses."

One of the most hindering and corrupting things in all the work of God today in the world is the wrong conception of the Kingdom of God. People are still conceiving of it as a big visible corporation or corporate body, and trying to bring about something in accordance with this substitute for the Kingdom of God which they have envisaged.

They are still trying to see the Kingdom of God, and asking when it is coming, when Jesus is still saying, "The Kingdom of God is within you." It was once the theory of certain zealous Baptists that the Kingdom of God was a visible body made up of all the Baptist churches as component elements in the Kingdom. This is the same old Jewish, Roman apostate conception of the Kingdom. The pity is that there are so many Baptist churches—so-called—that are not in the Kingdom of God at all. Neither is the Kingdom of God in them, the more's the pity, for they exhibit no evidence of the disposition to obey the Sovereign will of God.

There was never a grosser misconception of the whole nature of the Kingdom of God than that held by Roman Catholics that the Kingdom of God is embodied in a great ecclesiastical system, world-wide, thoroughly organized, headed up in the papacy and functioning through hierarchical or priestly representatives who embody divine authority. This is said in no bitterness or nar-

rowness or prejudice, but as a simple statement of fact. The whole Roman Catholic system is the embodiment of everything but the Kingdom of God.

But we are not to suppose that we have necessarily gotten away from the ancient misconception of the Kingdom of God because we reject the papacy and renounce the Roman system. The world is today going wild about a great ecclesiastical combination or church union or religious federation which it somehow identifies as the Kingdom of God in action. It is just the old road to Rome. And it is strange that those who advocate it can't see it. Not only does such a combination fail to embody or bring in the Kingdom of God, it is the antithesis of it. No union of all so-called churches insures the coming of the Kingdom of God. And if all the Baptist churches in the world were in one world-wide organization and were so articulated as to make every member of every church keep step to every military order, we would be no nearer the Kingdom of God than we are now. The Kingdom of God is not this kind of thing. It is not of this world and doesn't operate like a man-made and world-made machine.

But there is a more practical aspect of this truth than all this. We mean that the methods of doing the Lord's work, the ways of advancing the Kingdom of God are not after this world, or the manner of this world. If we should say this means that the Kingdom is not advanced by violence, and its work is not done with the sword, everybody would agree. But it means more than that. The Kingdom of God is not dependent on the means which worldly institutions use for the attainment of their ends.

These means are generally speaking of two kinds, efficient machinery or organization and the support of big business. For practical purposes these are close to being the same thing. God never suggested to Israel that they ought to have a king. No, they wanted to be like the nations that were around them. They seemed so helpless amid the organized kingdoms around them. They had nobody to protect them—but God. So they clamored for a king. Samuel was told to explain to them the disadvantages which this would bring. But nothing else would satisfy them. It is the old story of centralizing power and putting responsibility on the organization instead of upon the individual. Individualism is utterly destructive and disintegrating unless—unless the individuals are regenerated, unless the Kingdom of God is within them. But if it is there we do not need a graduated organization with a head in every county or State and a whip in the hand of the bosses.

Some of our souls are crying out against the methods of big business in the Lord's work. It goes under the name of correlation and coordination, or centralization. The Baptist work today is in the hands of bankers and they are dictators of policies and programs. The apostles were anything but representatives of big business. And they did a pretty good job of evangelizing. But we have about quit evangelizing and gone into big business. The Minutes of one State Convention Board shows that application of one church for help was denied, on the ground that "it was a mission." The temple of God which ought to be a house of prayer has largely become a place of money changers.

Today the methods of big business are appealed to as the way to promote Christian Education. The appeal is made to Baptists to do like the State does or like the Methodists do. It reminds us of the man who entered a store and wanted to buy a suit of clothes. The clerk started to the rear of the building and said to the would-be customer, "Walk this way." But the customer noticing that the clerk was bowlegged, declined with the mark, "I am not built that way." No, the Kingdom of God is not of this world. And its work is not done after the manner of the world.

—PR—

Pastor J. J. Mayfield returned home to Canton after a few days in a hospital in Jackson. We hope for him a sure and permanent recovery.

BE STILL AND KNOW

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If there is any verse of Scripture which our age needs to hear and take to heart it is that found in the Forty-sixth Psalm, "Be still and know that I am God." It is a mighty good text for a sermon, and we need not wait for a funeral occasion to preach it.

We can't learn much about anything without being still. Everybody knows this who has taught in a school or tried to instruct children in the home, or in Sunday school or from the pulpit or anywhere else. Or you may try it on yourself. When you sit down to read a book, or the Book (and you don't stand up or walk about while you read), when you sit down to read, the first thing necessary is to quiet your mind. If it is jumping from one thing to another, or wandering in any way you will never get anywhere with your study or reading. And you don't want anybody breaking in with conversation, and you don't want the radio blaring at you, nor even whispering to you.

If a child is fidgeting while trying to study or recite, better get rid of that irritation and get the mind settled. If he is chewing gum while pretending to study, the gum had better go out of the window. Every distraction and hindrance must be put away.

There was never a period in the world when there were as many distracting things to prevent concentration and attention to the business in hand as there are today. Few people have half an hour undisturbed unless they take to the woods or fields or lock themselves in a room. And even then it is difficult to lock out distracting thoughts or get clean away from them. The news papers, the telephone, the rumbling of cars or something will seize your thoughts and fly away with them before you are aware of it. It is hard to be still. But it is absolutely necessary if we are to get anywhere; and that is not an Irish bull, either.

But amid the multitude of things that distract us today there are some that are sufficient to grip and hold our attention until he have learned their message. You might be sitting where you could hear the rumble of cars, the whistle of locomotives, the chatter of conversation, the tick of the telegraph, the click of the typewriter and the voice of the radio, but if amid all this the earth suddenly trembles and you recognize that an earthquake has you and your world in its grip, you forget all the rest and give attention to the earthquake. And what is more, you are apt to think that God is speaking to you.

Now, something like this seems to be happening today. God is speaking to us, or is preparing us to hear Him who has been trying to speak to us, without much success in the years past. It is true that when Elijah was hid away in Horeb and the earthquake and fire and cyclone passed by his cave and shook the mountain, God was not in any of them, but He was in this way preparing Elijah to hear Him in the "still, small voice." Something had to be done to lead him to "Be still and know that Jehovah is God."

It is a common place to say, but a most serious fact, that the world is shaken today as it has not been in many generations. It is not local; it is not even momentary; for months, and around the world, men have felt everything to tremble under their feet, or seen things collapse on the right hand and on the left. You may realize this in any meeting of bankers, politicians, preachers, school men, captains of industry or any other. It affects business, industry, government, religion and the whole social structure. The testing time is on for all systems of government and all cooperative religious work. What the end will be nobody knows.

But this we do know, that man is helpless. Big business doesn't know any more than little business what is the matter. Political parties are hypocritically blaming each other for it all, and nobody is offering any solution or remedy which finds acceptance. No man in this generation has ever seen such confusion, uncertainty, hesitancy and bewilderment. Personally, this writer has been in many kinds of meetings in the past year, religious and otherwise. He has not been in one

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so far as he can recall, where there was agreement or any definite and accepted policy. The way out certainly does not yet appear.

But one thing is sure, God is trying to teach us something, or trying to get us into a frame of mind where He can teach us something. The sooner we acknowledge our helplessness, the sooner we will hear His voice. Like Jacob, we will see all our fine schemes fall to pieces and all that we prize endangered, unless we can retire across the brook of Jabbok and then in the stillness of the night, listen to the voice of God. Our hurrying, our scheming, our calculations, our conventions, will get us nowhere until we stop and listen to God.

It is worth all that it costs if we can learn that Jehovah is God. It took three years and six months in which there was neither dew nor rain for Israel to learn this lesson. But it was worth it. For this Elijah prayed on Carmel, "Lord, God of Abraham, Isaac and of Israel, let it be known, this day that Thou art God in Israel. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again." That this prayer was answered is shown when after the fire came down from heaven, the people "fell on their faces; and they said, The Lord, He is the God; the Lord, He is the God."

"Turn us, O God of our salvation, and cause Thine indignation toward us to cease." Ps. 85:4.

THE SUNDAY SCHOOL SUPERINTENDENT

(By Rev. A. R. Adams, Greenwood, Miss.)

The Superintendent of the Sunday school is the flame from which the enthusiasm of every teacher and scholar must be lighted. On his spirit depends the spirit of the school. "Where there is no vision the people perish," and where the Superintendent has no vision the Sunday school is down at the heels. His vision must be twofold. He must have a firm belief in the ultimate purpose of his school—that it is an agency in the hands of God to help bring the world to Himself. He must likewise have faith to believe that his Sunday school can have a goodly part in the realization of that ideal. He must see for his boys and girls the need of that higher unselfishness which will project their lives out into the whole earth. He must give to them the altruistic aim of world helpfulness. The whole school lights its torch at his flame. Let him exalt a high ideal, and its enthusiasm will be contagious. If he will "hitch his wagon to a star" the school will follow him as the rings cling to Saturn. The children like to undertake great things. They like the swing and enthusiasm of something heroic and worth while. There is no other agency in the church so easily led into large, wholesome undertakings. What greater incentive is there for lofty accomplishment in the Sunday school than in helping Christ redeem the whole world from sin?

The Mississippi Educational Advance contains in its March issue a most thought-provoking article by Dr. E. L. Bailly, Superintendent of the Jackson City Schools, in which it is shown that for the two years 1930 and 1931 the Mississippi Legislature appropriated the following sums for education: for the 587,352 pupils in the public schools, \$9,813,514, or \$8.35 per pupil for each year; for the 9,104 students in the Agricultural High Schools and Junior Colleges, \$645,000, or \$35.42 per student for each year; and for the 5,000 students in the University and Senior Colleges (State-supported), \$2,424,406, or \$242.44 per student for each year. These figures are taken from the report of the State Auditor and include of course, only the amounts actually provided out of the State treasury. When we contrast the per capita appropriation for the boys and girls in the elementary schools and high schools (\$8.35) with the per capita appropriation for University and college students (\$242.44), it seems unquestionable that our public school pupils are not getting "a square deal."—H. L. M.

It is reported that within the past six months, in spite of heavy losses in income from students and from the denomination, Oklahoma Baptist University has reduced its operating deficit forty-two per cent. Similar economies are being practiced in our Mississippi colleges—a policy which is sure to result in good and to receive the approval of the brotherhood.—H. L. M.

"If you have any regard for the spiritual welfare of your child," says Editor Freeman, of the Baptist and Reflector, "you will send him or her to one of our Baptist colleges, and not to some so-called cheaper institution. Do not take our word; go to the campuses and spend a week "spying around." The suggestion is worth passing on to our Mississippi Baptists.—H. L. M.

It is interesting to note that even such wealthy universities as Princeton, Yale and Columbia are having their financial troubles. A campaign is now being launched to induce each of the 42,000 alumni of Columbia University to contribute to it \$10 a year for three years, to be used for current expense—the Columbia idea being "to fill in the depleted income rather than to make cuts in expenditures which might impair the efficiency of the instruction furnished."—H. L. M.

On Sunday evening, March 20th, it is stated a Christian Science lecture was delivered in the auditorium of Stetson University, the Baptist college of Florida. We do not wonder that seven ministerial students "walked out" on the lecture; but we do wonder that such a thing should be permitted in a really Baptist institution. In either of our three great Mississippi Baptist colleges, as well as at Hillman and Clarke, an occurrence of this kind would be unthinkable.—H. L. M.

The charter of Stanford University, of which President Hoover is a graduate, contains these impressive words: "It shall be the object not only to give the students a technical training that will fit them for useful vocations, but to train them to appreciate our civil and religious institutions and to lead useful and happy lives here and be prepared for eternal life hereafter." No college curriculum is really complete if it leaves out the culture of the spirit; and only a genuinely "Christian" college can offer this comprehensive training.—H. L. M.

After spending some time in South Mississippi, Secretary H. L. Martin of the Education Commission, gave most of last week to Union, Tippah, Marshall and Pontotoc counties and came under renewed obligation to Brethren J. P. Kirkland, L. T. Lowrey, R. A. Morris and A. L. Goodrich for their cordial cooperation and delightful hospitality. Despite the fact that many of the schools have closed earlier than ever before, an average of four speaking engagements a day had been arranged and the visitor was welcomed everywhere with a friendliness which showed not only that the people were willing to hear and think about Christian Education, but that the beloved leaders who had planned this itinerary have a remarkable hold upon the hearts of their brethren.—H. L. M.

"The Wall Street Journal" recently remarked: "What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop is a revival of religion,—the kind that father and mother used to have. A religion that counted it good business to take time for worship each morning right in the middle of wheat harvest; a religion that prompted them to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayermeeting." Beyond question, the "Journal" is right; and this beautiful, living, old-fashioned faith will bless our homes and our country only as we shall teach it to our children while they are small, and shall provide for their impressionable college years a training which is thoroughly Christian.—H. L. M.

BAPTIST HOME NEWS

"Mother" is the sweetest word the world has ever known.

"Mother's Day" to a great many mothers means flowers and candy. But there are a great many motherless children in the world who need flour, not flowers, who need bread, not candy.

Mother's Day, the second Sunday in May, has been designated by the State Baptist Convention as "Special Orphanage Day." Then, in the name of his mother, or in memory of her, each Baptist in Mississippi will be asked to make a contribution for the welfare of the motherless children of Mississippi now in the Home, and later to be admitted to the Home.

Please remember these facts about our Home:

Our Home has provided a home and opportunity for more dependent children than any other in Mississippi, and almost any other in several adjoining States.

We provide for children who could not otherwise be provided for by children institutions—we take children who could not be adopted out into homes.

The children we provide homes for are the most deserving of any type of children—they are legitimate children, and from homes broken by death, accidents, diseases, etc., and not by separation of parents.

An appeal for Christian education is an appeal for the Home, as we teach and train our children for Christian life and leadership.

An appeal for our wonderful hospital that is doing so much to relieve distressed and sick humanity is also an appeal for the Home, as almost all children we take are afflicted with bad health, undernourishment and defects of all kinds.

An appeal for evangelism and money to carry the Gospel to lost souls is an appeal for the Home as many of the children we get have not had the opportunity of hearing the Gospel, attending Sunday school, etc. And about 60 children are converted each year through the Home and the Davis Memorial Church.

An appeal for the hungry, weak and helpless, is an appeal for the Home, as we help with the most pitiful and deserving of humanity—poor, hungry, helpless, orphan children.

Baptists should help us as much as they help non-Baptist institutions, since ours is surrounded by a Christian, Baptist atmosphere.—They go to church to a Baptist church, to a B.Y.P.U., and a Baptist Sunday School.

We find homes for many children in cases in which there is no probability of the home being restored from which these children came, and these find high type Christian homes.

—Winnie Haimes, Rptr.

SUNDAY SCHOOL ATTENDANCE APRIL 17

Jackson, First Church	914
Jackson, Calvary Church	1,049
Jackson, Davis Memorial Church	445
Jackson, Parkway Church	240
Jackson, Northside Church	73
Meridian, First Church	766
Offering	\$47.65
Columbus, First Church	886
McComb, First Church	558
Greenville, First Church	542
Laurel, First Church	567
Laurel, West Laurel Church	482
Laurel, Second Avenue Church	298
Laurel, Wausau Church	64
B.Y.P.U. Attendance April 17	
Jackson, Calvary Church	201
Jackson, Griffith Memorial Church	195
Jackson, Davis Memorial Church	175
Jackson, Parkway Church	80
McComb, First Church	119
Greenville, First Church	104
Columbus, First Church	135
Laurel, West Laurel Church	112

The income of the President of the American Tobacco Company is said to have been last year \$1,018,000. He didn't get any of mine. How was it at your house?

THE PRESSING EMERGENCY OF THE FOREIGN MISSION BOARD

(By T. B. Ray)

The very destiny of the Foreign Mission Board seems to be hanging now in the balance. What Southern Baptists do for it during this month of April is more critically urgent than ever before. The lean season of the year when our income drops off is almost upon us. In past years when this period has come we have gone to the banks and borrowed money to tide us over. Then when our income revived we repaid the banks. But during the last two years our income has not picked up sufficiently to enable us to pay the bankers, and we have been forced to add the borrowing for current expenses to our old debt. The banks have notified us that we cannot borrow more money, and yet we must prepare to meet promptly the drafts on current expenses which the missionaries are authorized to make upon us, or else the credit of the Board will be ruined.

How to Meet This Desperate Situation

We make a few suggestions:

1. The first thing to do is to press hard for the full payment of all pledges taken in the Every-Member Canvass for the Cooperative Program. If the payments on these pledges are met by the week, the lean period in our income will not be so lean, and the necessity for borrowing will be lessened. We say "borrow," and yet we cannot borrow. Hence, the tremendous importance of keeping the pledges paid up every week.
2. Since the banks will not lend us money to tide us over our lean period, we must be our own bankers. If Southern Baptists will increase their April offerings, both regular and special, they can provide the Board with money with which to meet the unavoidable drafts that must be paid during the summer months. Let every one who can, make a special offering to protect not only the credit of Southern Baptists, but also to preserve the life of our foreign mission work.

Let the occasional giver and the one who may have been the recipient of some especially good providence, make now sacrificial offerings. Let every one remember that we cannot go to the banks—we can go only to our people.

3. Reduce expenses as much as possible. This we have done in the fear of God. In our efforts to bring down expenses we have ceased to send missionaries, reduced salaries and cut wherever a saving could be effected. Our budget for the year 1932 is almost \$600,000.00 below the budget for 1929. More striking still is the fact that the budget for this year is \$321,000.00 less than the budget was for 1919, the year in which the 75-Million Campaign was launched. A multitude of other facts could be cited to illustrate how the Board has cut, but these are sufficient to indicate how desperately the Board has tried to reduce its expenses.

Will We Do It?

We have done the best we could in reducing the expenditures; we have cut them to the bone, but cutting is not the only remedy. The enthusiasm of our people for foreign missions cannot be aroused nor maintained on a retreating program. We have heard the "call" to sacrificial service. We must refuse to recall our work or workers. Christ must be "lifted up," we must not pull Him down. We must obey the Great Commission and refuse to take part in a "dismissal" of our work and workers in foreign lands.

The beloved cause of foreign missions is in serious peril. This is no cry of "Wolf." The wolf has come. Will we rise now and save our cause in the only way it can be saved—make provision for its emergency needs?

—BR—

Some time ago it was reported that the new President of the Anti Saloon League of America was ready to consent to constitutional referendum on the liquor question. And now it is said that Bishop Cannon, who has been an outstanding opponent of liquor, looks with favor upon a similar proposal recently made by Governor Byrd, of Virginia.

FOUR THINGS

(By Clay I. Hudson, D.D., Associate Secretary, Department of Church Administration, Baptist Sunday School Board)

Four Things: These things I have observed on the field and in several of the States. They have brought comfort and courage to my heart and many times have caused me to rejoice. I would like to pass them on. Here they are:

I. Continuous and Personal Evangelism

In many of our churches our people are being led back to the New Testament plan in this vital and all-important matter. Recently in a Church Leadership Conference in Alabama the Superintendent of a Sunday school which had fourth-time preaching, said that on one occasion when the pastor came to preach, eleven had been won to Christ and were awaiting baptism. A pastor reported that when he went to the church for his regular monthly appointment sixteen had been won to Christ and were ready to make public confession and ask for baptism.

In a large church in Virginia recently I saw twenty-nine come forward to confess faith in Christ. This was the work of the officers and teachers in the Sunday school. In South Carolina in the month of May seventy-four were won by Doctor Webb and his own people working in the regular services, many of the people for the first time in their Christian lives learning of this new and great joy of winning a soul to Christ.

In Louisville, Kentucky, Doctor Gibson constantly lays it upon the hearts of his people that they are to go out and win the lost. Doctor Morris in Ada, Oklahoma, is having a continuous revival. He and his people are constantly going after the lost. Doctor Hale V. Davis, Oklahoma City, is using a wonderful organization to win the lost to Christ. This goes on week after week.

In one of our schools the principal said recently: "It is our first purpose to win every student to Christ." This they are doing.

This is not all:

II. Church Schools of Evangelism, Missions and Enlistment

In many places our people are putting on church schools of evangelism, missions and enlistment. Whole churches are engaged in the study of evangelism. Whole churches are meeting for the study of missions. All the groups in many churches have been meeting to study about stewardship and enlistment. One great church in Alabama has as its slogan, "All of our people in all of our program." This they are striving earnestly to bring to pass. They are succeeding in a remarkable way.

One great church in Virginia has as its slogan:

"Our whole church
Engaged the whole of time
In giving the whole Gospel
To the whole world."

This church is seeking earnestly to bring this to pass. They are working, teaching, leading and praying to actually accomplish this.

Nor is that all:

III. Definite Enlistment of the Saved

How fine it is that so many of our people are seeing and beginning to accept and use the last part of the Great Commission to "teach them to do all the things Christ has commanded." In Lynchburg I saw eleven people received into the church one Sunday. Doctor Skinner and his people enlisted all eleven of them then and there that very day in all the church was doing. The next Sunday in Palm Avenue Church, Tampa, Florida, I saw Doctor Bennett receive nine, and each one was enlisted in the whole program of the church before they left the building. In the Leigh Street Church, Richmond, Virginia, Doctor Slaughter was working definitely to enlist his entire church membership in service. His program and leadership called for this. It was actually being done.

And that is not all:

IV. Stabilizing of Finances

The crash came. The panic was on. The depression was felt everywhere. But thank God it has turned many hearts back to Him and His Kingdom and His work. It has caused our

churches, very many of them, to see the necessity of a good financial program, a good financial system, and a faithful effort to lead all of our people to have part in all of our program.

The pastor of one of our largest churches said, "Every member of our church family must have part in our financial program. Our church will see that the financial program is faithfully carried out."

In Tuscaloosa, Alabama, a few days ago a pastor of a fourth-time church said, "Our church has a good, well-balanced program for missions and current expenses and we are meeting these obligations month by month, in spite of depression." In North Carolina recently some pastors of rural churches said, "Many of our rural churches are calling for and putting on teacher training and financial programs that will help and bless the churches and give the Gospel to the whole world." Another pastor said, "In spite of the worst financial condition our people have ever known, in spite of three banks failing in our town, in spite of being in a great industrial center, with everything shot to pieces, our church has had the best year with its finances in our history. Our people, all of them, large and small givers, are giving each Sunday and we are meeting regularly all of our obligations to missions and benevolences and current expenses."

"Think on these things and rejoice."

"And yet, there is room."

—BR—

JESSE GREENE AND I

(By L. E. Hall, Hattiesburg, Miss.)

This occurred a long time ago. I was about four years old. Jesse Greene was about the same age. I rode behind my mother, on the same animal with her. It is probable that my sister, who was younger than I, was in our mother's lap. It was common in those days to see a mother on horseback, with her baby in her lap and a little boy riding behind. The animal she rode was frequently a fine mare and very often a colt would bring up the rear. Ladies in those good old days rode with both feet on the same side of the horse. I mentioned this to a friend and he said, "They do yet." I told him that he was mistaken; that I had seen ladies riding horseback with their feet on opposite sides. He declared that I was clear off the track. I could not convince him and had to give it up. The dullness of some people is amusing; almost alarming.

Well, we reached our destination. I met Jesse Greene and we were very soon greatly interested in each other. He looked at me and I looked at him, and that was our introduction. He used his first opportunity to show me a dime. Every cent of it belonged to him. I had never had a dime, and I naturally wondered what he intended to do with it. I asked him. He said, "I intend to buy me a nigger with it." At that time the colored people were slaves. A sound man or woman sold for from one thousand to fifteen hundred dollars. I was not posted in financial affairs, but I doubted whether his plan would carry. Jesse Greene was not the only one with whom I have met that proposed to do big things without the means to do them with.

I don't know what became of Jesse. His parents sold their home, moved away, never so far as I know, to return. Near the close of this, my first visit, mother went home and my meeting with Jesse Greene became history which has never before been written.

You will probably ask, What is my purpose in writing it now, and wonder why people are expected to care anything about such nonsense. They don't. But they care just as much as they do about some other meetings which at the time of their occurrence enlisted the attention and the interest of all the civilized world. That meeting of Mark Anthony and Cleopatra changed the destiny of nations. Who cares anything about it now? That meeting of Napoleon and the Emperor of Russia at Tilsit changed the map of Europe. Who cares anything about them or the meeting? NOT ONE. The world of mankind at present is just as much concerned about Jesse and myself as they are about those "who waded

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I am still here and will serve God better, I hope, in the future than I have in the past. At best, it remains to be said, "We all do fade as a leaf and are like the chaff which the wind driveth away."

I can think of only two of my childhood school-mates that are now living. Nearly all have long since gone to their reward. Still that first visit with mother to the home of Jesse Greene remains a pleasant memory.

—BR—

THE RELATION OF SOUTHERN BAPTISTS TO GOD'S PROGRAM IN CHRIST AND TO THE WORLD'S NEEDS

(Address by Dr. W. O. Carver to Pastors in Louisville, Ky.)

In our first conferences under the topic, "What Is It All About," we sought to find the one common subject of all the Bible; the key to history; and the heart of the minister's message.

In a second period we discussed the world's deepest needs, which we found to be, "Knowing the Living Christ," through whom we are to receive righteousness; redemption; justice; brotherhood; peace.

In history God is incorporating His Christ in a people who will represent His redemptive process in the founding and developing of that order which Jesus called "the Kingdom of heaven" and "the Kingdom of God"—from the standpoint of bringing God's will into the life of humanity, it is the Kingdom of heaven; from the standpoint of God's glory in achievement, it is the Kingdom of God, not that this distinction is to be at all sharply drawn. The Bible is the story of God's movements in this work of redemption, in the creation of a people who will proclaim and interpret His redemption, and of both these as finding their climax in the living Christ incarnate in Jesus the Christ, and incorporate in the Church which is the spiritual people of the Christ interpreting and realizing His meaning in the history of the human race. Here, then, is also the preacher's message. All his tasks are founded in God's historical purpose and must be related to the carrying out of that purpose as a world enterprise. In the measure in which the preacher relates the thinking of his congregation to the Kingdom of God will he be a true representative of Jesus Christ and will lift his church out of narrowness and give it the inspiration of participation in the eternal work of God.

It is against this background of fundamental considerations that we are to think of the meaning, the opportunity and the duty of Southern Baptists. Where do Southern Baptists fit into this divine plan? Are we the people in whom God is incorporating His Christ with the world-redemptive purpose? Are we a section of His people? Do we set before ourselves this universal divine aim and devote ourselves to it? Can we do this? Are we a people at all? Have we real unity of life, aim, task, approach, program, plan, effort?

As I sat recently in this Conference of pastors and listened to various expressions with reference to our present situation, and to criticisms of the Promotion Committee and Executive Committee, my mind went out over the ministry of the Southern Baptist churches. I thought of this group as a representative of the highest type of ministry in our denomination. If you felt as you did on that occasion, what must be the condition of depression, disappointment, distrust and uncertainty in the pastoral leadership of our beloved denomination throughout our territory?

I

I wish, first of all, that we give our thought very briefly to only three of the elements of strength in our position which give firm ground for hope of our recovery and our future.

1. To begin with, there is our conviction, at least in our theology, of the need of mankind for regeneration. That is our beginning point with reference to the human problem wherever we find it. The present disturbed, distressed and wrecked world was made by the people who are in it. That is true of every part of the world.

Ten years ago in China I had opportunity to say to different audiences of Chinese that the Chinese themselves had made the China with which they were at that time so dissatisfied; that the Japanese had made the Japan, which they were finding so disagreeable and unsatisfactory a neighbor. The only hope for a better China was a different type of Chinese to make it; the only hope for a different Japan was a different type of Japanese to make it. I applied the same principle to America, to Germany, as to all other countries. Then I pointed out that the only way to get a new type of Chinese, Americans, human beings is to be found in the regenerating power of the Holy Spirit, working through God's energy in Christ Jesus, and bringing us to conform to God's ideal of the Kingdom of heaven. We Baptists glory, theologically, in this doctrine. If we can make it the passionate conviction of a world Gospel, there is hope for us and for humanity.

2. Our conception of individualism in religion gives us a working method. We insist that the individual is the integral unit in salvation and in service, in the plan of God and in the nature of our humanity. Regenerate individuals, seeking the regeneration of other individuals, and all realizing the necessity for combining in group cooperation to realize the Kingdom of God on earth is the hope of the world.

3. A third principle of Baptist insistence is religious democracy. This means the autonomous responsibility of the local church. That is not at all to say that the local church, as we now have it, is the ideal unit for carrying out the world purpose of God; but the principle of the democracy of the local organization affords the most practical approach in the undertaking to reach and develop the human race.

With this very brief and summary statement of only these three basal principles we must pass to consider.

II

Some elements of weakness and inefficiency in Southern Baptist people as a factor in God's world program.

1. To begin with, our views of the whole subject of ourselves and our Christianity are too apt to be backward and inward rather than outward and forward. This grows largely out of our history in modern times. Into that I cannot go here. I can only call attention to the fact that we do tend to concentrate upon the needs and achievements of our (usually) small local church units; and to regard ourselves from the standpoint of our history and traditions as a people of New Testament orthodoxy. It is difficult for us to lift up our eyes on the world and to maintain a steady view of the world-wide objective of our Lord in determining the use which we will make of our principles and our organizations.

2. It thus comes about that we tend to make the local church an end in itself of treating it, as the New Testament would lead us to treat it, as a means to the self-realization of our Christ as the Saviour of the world. Our local church organization is, from the standpoint of the New Testament custom, fragmentary. Instead of a single organization for a geographical unit with the city as its center, we may have twenty-five, even fifty, entirely independent local churches, each autonomous and jealous of its own sovereignty. We thus make it impossible to have a vigorous and compelling denominational consciousness. It is not easy for a Baptist to be Christendom-minded, to be truly world-minded. Our narrow local interests are too intense to enable us to feel the consciousness of a whole people as one. I think we will all agree that relatively few members of the Southern Baptist churches have any really living denominational consciousness of personal membership in the Southern Baptist Convention, to say nothing of the wider Christian consciousness which thrills with the "love of all the saints."

3. Speaking generally, we have no Kingdom aims that are definable and constitutive in our planning. Southern Baptists have not set themselves to any tasks which they must, at all costs, carry through. All our work is opportunistic. No man and no group among us can anticipate

what the Southern Baptist Kingdom program will be next year. We are only going to 'do the best we can under the circumstances that obtain at the time.' This applies to all departments of our so-called Cooperative Program, so that it really is neither cooperative nor a program. It is only an annual make-shift, based on no great objectives and no fixed determination. Can any one of us define at all what we expect to accomplish through our Home Missionary work? Would our Foreign Mission Board be able to state to the Convention any specific objective in which they are leading us in our undertakings in China; in Brazil, or elsewhere? And if they propose any such definite objectives, would any of us be prepared to share these with them and make them determinative in our prayers and in our church program? It is not enough to say that we are out to give the whole Gospel to the whole world. That sounds very fine. In a general way, it is quite true. Yet we all know that we are not undertaking, and do not propose in any proximate time to undertake to reach all the world. We do not propose to evangelize the whole of China. Does any of us know what part of that great undertaking Southern Baptists are responsible for, and will accept responsibility for? What is true here is true all the way through our work.

4. During the fifteen most pregnant and fateful years of our recent history—when a broken and shattered world lies under our hand ready for reconstruction, more nearly according to the Divine ideal, and when the principles which we profess ought to mean most and go farthest for this reconstruction—we have spent our time very largely, and with major emphasis, on the mechanics of our organization and on creedal definitions of our doctrines and our faith. And all this time our Christ has, largely in vain, been inviting us to accept a great place in representing Him, as His voice, in a world which was waiting for wisdom and faith in order to its reconstruction.

5. We have erected an elaborate machinery which was honestly and sincerely designed to connect our churches and the people in the churches with a worthy program for a greatly enlarged undertaking. But in the actual application of our machinery, we have to confess that it functions largely as a barrier between the people and the causes of the Kingdom. In spite of all our efforts and our almost continuous modifications of our methods of approach, our people increasingly fail to respond. The work is too remote and too vague and the machinery too unfamiliar to them. They simply fail to see the specific causes, to feel the thrill of the actual contact with the working Christ, to gain the inspirations which are necessary to stir them to consistent, confident, and sacrificial support.

(Continued on Page 9)

—BR—

MUSINGS OF A CHUMP

—O—

Our pastor sure is good to us. He always keeps our interests in mind. Nearly every day someone wants him to give him a list of the church members so they can be canvassed. Does he give it? No, sir; indeed he does not! He says he will not turn anyone loose among his sheep to fleece them. Why, he will not even give lists of names to our school representatives to secure money and students for our own colleges. One day a man wanted the church list in order to secure subscribers for our church paper. Did he give it to him? No, indeed, he did not! Well, sir; what do you think? Believe it or not! A short time ago an agent for a publisher our pastor says is an agent for the devil got among our members and sold scores of sets of books and got many subscribers for their weekly paper. Do many of our people read their own church paper? Certainly, they do not! No one ever asked them to subscribe for it. It looks like our pastor has shut no one out but our own people and at the same time he has actually made it easy for our members to get fleeced. Our pastor is smart, but there are others smarter than he. Yours truly,

—A. Chump.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

The Nominating Committee at our State W.M.U. Convention has as one of its duties the nomination of delegates to the Woman's Missionary Union Annual Convention, Auxiliary to the Southern Baptist Convention. But in case of vacancies they shall be filled by the local committee at its last meeting before the Southern Baptist Convention.

We are entitled to forty-five delegates and that number has not been elected. If you are going to the Convention and desire to be a delegate, PLEASE send in your name to this office at once.

TRAINING SCHOOL ALUMNAE

The Annual meeting of the Training School Alumnae will be a breakfast, held in the garden of the Huntington Hotel, Friday, May 13, at 7:15 A.M. This being the 25th anniversary of the Training School, every Alumnus will want to be there to help celebrate the great event.

In the report of our W.M.U. Convention in last week's Record a reference was made to our gifts during the year of \$24,535.66, being for the different phases of mission work. This amount was for our gifts made during our Weeks of Prayer only, and did not include what we gave to the Cooperative Program regularly and systematically.

The following will be of interest to all who love our Training School, for it gives us suggestions that make it possible for all of us to have some part in its twenty-fifth anniversary year:

REPORT OF COMMITTEE ON TWENTY-FIFTH ANNIVERSARY OF W.M.U. TRAINING SCHOOL

Publicity:

1. Articles in Royal Service and The Window, Home and Foreign Fields and the Bulletin Service of the Southern Baptist Promotion Committee and State papers giving history of the school, illustrated with pictures of Mrs. Eager, Mrs. McLure, Miss Leachman, Mrs. J. H. Anderson, Mrs. Woody, Miss Littlejohn, Mrs. Whayne, and by old cuts from catalogues.

2. Articles in above publications setting forth contributions of the school, through its graduates, in various areas of southern Baptist life and work at home and abroad.

3. Revised question and answer leaflet and at least one new leaflet picturing present life of the school.

4. Broadcast a five or ten minute talk about the twenty-fifth anniversary of the school from every station possible.

5. A special program on the 25th Anniversary of the Training School in every W.M.U. organization at some time during the year.

6. A four minute talk on the twenty-fifth anniversary at the morning preaching hour in all churches where it can be arranged. If not, at the evening service or at prayermeeting.

Activities:

Voluntary services that may be rendered to the school or in the name of the school in its 25th anniversary year:

General Gifts

1. Books for school library.
2. Canned fruit or other foodstuffs for pantry.
3. Contribute old-fashioned dresses for costume closet for use in pageants and special programs.
4. Showers of simple, inexpensive gifts, soap, tooth paste, handkerchiefs, etc., to students from your State.

Our Young People's Column

ECHOES FROM ROYAL AMBASSADOR CONCLAVE

I have been brought closer to Jesus Christ and His work in all the world.—Will Albert Turnbough, Brookhaven.

I learned how to organize an R.A. and make it a success. I learned what hardships a missionary had to front while carrying on His work and how badly the different countries need missionaries.—Travis Magee, Tylertown.

I learned how to initiate members and some great outriders for the King. I have had a good time and would like to come again next year.—Sedgie Hinson, Tylertown.

The thing I liked most was the study of the lives of missionaries over in foreign lands where the Word of God is not known very much.—Merrill Abernathy, Belzoni.

This Conclave has meant a world of good to me and all the other boys. I think the study of missionaries should increase each boy's determination to be a better ambassador.—Willie Rhodes, Ackerman.

This Conclave has made me realize the importance of Royal Ambassadors. If we could have one each year, Royal Ambassadors would multiply.—Buck Baine, Ackerman.

The spirit of Mr. Swor and the college boys has made us long for the time to enter college here.—Bay Springs Chapter.

The trip around the world was very entertaining, educational and inspirational.—Archie Quinn, Greenwood.

We boys enjoyed this Conclave so much. We feel sure that we will be better Ambassadors from now on. We hope we will get to come back another time. With love from Magnolia R.A.'s.—Wallace Barr, Scribe.

I enjoyed the Conclave very much and wish we would have one every month.—Truett Bullock, Tylertown.

The trip around the world was the best view of our mission work I have ever seen, and I hope we can have another Conclave at Mississippi College.—Harold Young, Brookhaven.

The association with new boys has been invaluable.—Robert Earl Turnbough, Brookhaven.

I have enjoyed my stay in Mississippi College because of the interesting program and the friendly attitude the college boys have had toward us.—Jack Rice, Belzoni.

I liked the snake story very much.—Harold Tabb, Greenwood.

Everyone has been so nice to me. I enjoyed it because we learned of the people of the foreign fields. I would like very much to attend another one next year.—Cecil Commander, Ackerman.

Financial Gifts

5. Money for regular support sent through State W.M.U. headquarters.

6. Money for endowment, designated.

7. Money for Fellowship Fund to aid pupils in emergencies, sent directly to school.

8. Money for scholarship loans through State W.M.U. headquarters.

9. "Silver tea" for special anniversary fund to be used for additional flat silver, window shades and other special needs, sent directly to school.

10. Money for school library.

11. Money for magazine subscriptions.

12. Gifts to individual students.

13. Participation in the work of former students by gifts.

14. Making it possible for promising young women to go to college before going to the Training School.

Miscellaneous Services

15. Training School Silver Anniversary observed by each society.

16. Sponsoring anniversary program in all Y. W. A. organizations.

17. Present the Training School at every associational, district, divisional and State W.M.U. meeting during the year.

18. Arrange for a five-minute talk during one service at every church possible during the year.

19. Write up special programs for State denominational paper.

20. Consent to talk on the school when asked to do so.

21. Participation in work of former students by offering services in local churches, Good Will Centers, or whatever they are doing.

23. Seeking out promising young women and encouraging them to enter the Training School.

24. Help to open up places of full-time service for Training School alumnae.

25. Pray for the school, its officers, its faculty, its trustees, alumnae and students.

Records:

Report all such services to associations, district and divisional Chairman, who in turn will report to State trustees.

Mrs. J. C. Lanier, Ga.

Mrs. J. S. Compere, Mo.

Mrs. Frank E. Short, Ky.

Mrs. E. M. Nuchols, Ky.

Miss Willie Jean Stewart, Tenn., Chr.

—BR—

Dr. Rushbrooke, Secretary of the Baptist World Alliance, has been honored by the Soviets of Russia in having his picture placed in a gallery containing likenesses of those who are specially obnoxious to Atheistic Russia because of their religious activities.

—BR—

Pastor Cothen has just closed a good meeting at Richton in which Brother A. C. Parker preached and Brother A. J. Cooper had charge of the music. More than twenty were added to the church.

—BR—

The railroad rate to St. Petersburg and return, from Jackson, is \$42.48, or one fare and one-third. The connections are good and the travel is safe and comfortable.

—BR—

Every Messenger to the Southern Baptist Convention must be elected by his church, and must carry with him a certificate of his election from the church.

The Baptist Record

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the list.

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East Mississippi Department

By R. L. BRELAND

Notes and Comments

The writer is reading a new book,
to him, on the Revelation, written by
Dr. Clarence Larkin. Whether you
agree with his interpretation or not,
you will agree that much thought
and study have been given this
prophetic book.

On next Saturday evening at 7:30
o'clock the pastor is to meet the
church of Pittsboro, and together
they will study the first chapter of
the book of Revelation. All are in-
vited to bring their Bibles and study
this marvelous book.

The Baptist church at Water Val-
ley held a week of prayer and con-
secration last week. Also Pastor
Metts taught the Sunday school book,
Winning to Christ. Bro. Gail Hol-
comb, of Oxford, led the music. Rev.
W. W. Grafton, of Coldwater, brought
the inspirational messages two eve-
nings, Dr. F. M. Purser brought the
message one evening, and the writ-
er had the pleasure of bringing the
message one evening. It is report-
ed as a helpful week.

The church at Water Valley is
conducting a revival meeting this
week. Dr. J. W. Mayfield, of Mc-
Comb City, is preaching and Rev.
W. W. Grafton, of Coldwater, is
leading the singing.

The Neshoba Democrat last week
said: "Rev. L. T. Grantham will
speak at the courthouse in Phila-
delphia Saturday afternoon, 2:30, on
the subject of Prohibition. "This
should be done all over the country.
The wets are sending out their propa-
ganda trying to create a sentiment
for the repeal of the Prohibition
laws, and we who believe in Prohibi-
tion should tell the truth about Pro-
hibition. If the truth is told, the re-
peal will never come. Nothing has
ever helped our country as Prohibi-
tion has, notwithstanding the false-
hoods of the wets.

Coffeeville Baptist Church had a
week of prayer and praise service
last week in response to the call of
the denomination. Rev. J. M. Metts
preached Monday evening; our sen-

ior B.Y.P.U., led by Bro. Sellers Den-
ley, gave a splendid program on
prayer Tuesday evening; Rev. E. R.
Henderson, of Central Baptist
Church, Grenada, gave a splendid
sermon on The Church Wednesday
evening; the young people, led by
Mrs. O. H. Cohea, led on Thursday
evening followed by a sermon by
the pastor. We all feel that good
was accomplished and that God was
glorified.

On Wednesday evening of last
week Coffeeville Baptist Church or-
dained three of its finest young men
as deacons: Brethren Sellers Den-
ley, C. M. Taylor, and S. D. McRee.
Much is expected of these brethren.
The pastor was assisted by Rev. E.
R. Henderson and deacons J. F. Pro-
vine, Q. B. Gray and M. P. Melton in
the ordination.

The Baptist church at North Car-
rollton is arranging to have a week
of revival meeting perhaps in June.
These brethren and sisters are still
enjoying the good sermons and fine
work of Dr. M. E. Dodd of last sum-
mer. So they are praying that the
Lord will lead them to another high
hour during the coming contemplat-
ed meeting.

It is easy to tell what people have
their hearts set on and what they
love most. Just let a show or any
worldly program come into the com-
munity on an evening when there is
prayermeeting or other services at
the church, and those who love the
Lord will go to church and those
who love the world will go to the
show or other entertainment. Those
were fine words spoken by Rev. L.
E. Hall last week about the four-
legged chicken. People go where
their appetites get that which it calls
for. Hence, "By their fruits (where
they go) we know them."

"I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Tho' the hour be long delayed."

—Wilcox.

We are glad to have in our part of
the State Rev. N. G. Hickman, who
is now pastor of Winona Baptist
Church. He has had a successful
season as pastor at Sardis, and his
opportunities at Winona are splen-
did. We expect to hear good work
from him with this fine church.

Down at Duck Hill there is anoth-
er splendid young man located in
the person of Pastor Storey. He
comes well recommended and good
reports are already coming in of his
work there.

Praying

Last week was a call to prayer
all over the Southland, praying in
behalf of the Kingdom work as it is
carried on by Southern Baptists. At
least three churches in Yalobusha
county—Oakland, Water Valley,
and Coffeeville—observed this sea-
son of prayer. If this per cent held
good over the South, there were some
3,500 Baptist churches praying last
week for one thing to be done. Sup-
posing that as many as 100—on an
average—attended these meetings,
there were 350,000 Baptists praying
last week, besides the many who
could not go to the meetings but
were praying at their homes. What
a host of prayers went up to heav-
en's throne for our dear Redeemer's
work from the churches. God has
promised to answer the prayers of

His people. Then we may look for
a revival of interest in the work of
the Kingdom among our church. If
we prayed in reality, the answer will
be read immediately. It will be read
in increased attendance upon the
services of the churches, in the more
godly walk of their members, by a
large number of conversions and in-
creased church membership, in a
large increase in our giving to the
causes.

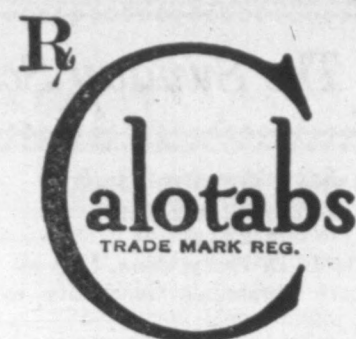
Praying, like preaching, must be
lived out in the lives of those who
pray before they are heard and an-
swered. No use to pray, in fact we
do not pray, unless we rise up from
our knees and go out to make ef-
fective as far as we can the requests
made to God. Most prayers are not
answered because those who pray do
not live their prayers. We pray (or
say) "Thy Kingdom come," and then
fail to give the means whereby the
Gospel is to be sent to make the
prayer possible. Such a prayer is
mockery and is never answered. We
pray (or say) "Thy Will be done on
earth as it is in heaven," and then
refuse to do the will of God our-
selves. Such praying is mockery and
is unanswered. When we pray we
must live the prayer and thus prove
that we mean what we pray, for
"Faith without works is dead." There
is much dead faith in the
churches today. Do you, do I, really
pray? The answer, or lack of
answer, will soon tell following this
week of prayer.

(Continued from Page 7)

6. One hesitates to make another
observation which may be misunder-
stood but which does represent a
fact increasingly appreciated by the
pastors and thoughtful laymen.

We have made mechanical tests of
standardization that actually—of
course, not intentionally—have fail-
ed to reach the deeper spiritual val-
ues and motives, and which are now
inevitably losing their appeal. We
cannot escape the fact that it is pos-
sible to meet the A-1 standards for
Sunday schools, and B.Y.P.U.'s with-
out entering into the deep and vital
experiences of our Christian faith
and without becoming either evan-
gelistic or missionary. It might be
possible for even W.M.U. organiza-
tions to meet standards without be-
ing evangelistic.

7. All of which is to say that we
have to face the fact that Southern
Baptists, by and large, are not a
missionary denomination. They never
have been. For the first thirty
years of American Baptist mission-
ary history our cooperative work did
not pretend to include all the Baptist
people. It incorporated only those
whose personal interest caused them
to attach themselves to the societies
which were carrying it on. From the
beginning of the Southern Baptist
Convention we have sought to per-
suade ourselves that we could make
the ideal of an entire denomination
engaged in the missionary task the
central idea in our denominational
organization. It has worked, but
poorly. It is a serious and heart-
breaking thing to say that Southern
Baptists are today not a missionary
people. Why must we make this
confession? Any denomination which
applies to the evangelization of the
world, outside its own territory, only
a fraction more than four cents out



For lazy liver, stomach and
kidneys, biliousness, indi-
gestion, constipation, head-
ache, colds and fever.

10¢ and 35¢ at dealers.

of the dollar which it all too grudg-
ingly gives to all religious work,
cannot face the world, face other
Christian people and face our cruci-
fied and ascended Lord and say we
are a missionary people. Again, we
all know that the majority of our
churches take absolutely no inter-
est in our so-called denominational
work. In the churches which do
support this work, many of them
with glorious sacrifice, there are
very few in which more than one-
half the members pay any attention
whatever to this interest of the
church. Furthermore, the method of
making our church budgets shows
that we do not, as a rule, feel com-
pelled to consider the world responsi-
bility as any inescapable duty. The
handling of church finances is an-
other proof of our sad fact. One
could cite almost innumerable in-
stances. And as a final proof, let
me ask: What place have missions
in the average educational program,
or prayer program of our churches?

III

Our Duty and Hope

In the face of our difficulties, em-
barrassments, and problems, what
can we do? There is always a way
out. Dispair is never a counsel of
wisdom, never a solution of difficul-
ties. Let us remind ourselves of
that dark night when under the
shadow of the impending crucifix-
ion, when most of His followers had
given Him up as a futile hope, when
even one of the twelve had deserted
and was undertaking to save a pit-
tance out of the wreckage, when the
remaining eleven knew not what to
expect, Jesus still planned a world
program of universal redemption and
challenged His little band to look
forward to achieving the major part
of that which He had inaugurated.
Let us hear Him say: "Let not your
heart be troubled, believe in God;
and believe in Me, too." This is no
challenge for a quiet and surren-
dered belief; it is a call for active and
aggressive faith: "Verily, verily, I
say unto you; he that believeth in
Me, the works that I do shall he do
also, and greater works than these
shall he do; because I go unto the
Father." What, therefore, shall we
do?

1. Our first challenge is to deep,
irrevocable, sacrificial commitment
of ourselves as the ministers of
Jesus Christ to the Kingdom pro-
gram of Jesus Christ, our Lord, and
commitment as pastors. If we be-
lieve in our history, in our princi-
ples, in our denominational call for
a world message, there is nothing
for us to do but to commit ourselves

(Continued on Page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR APRIL 24, 1932

(By L. D. Posey, Jena, La.)

Subject: Abraham's Generosity to Lot.

Golden Text: In honor preferring one another. Rom. 12:10.

Scripture for Study: Gen. 13:5-15; for supplemental study, Gen. 13:1 to Gen. 19:38.

Time and Place: The places mentioned most closely connected with this lesson are Bethel, Sodom and Hebron; the date of Lot's separation from his Uncle Abraham was about 1924 B.C.

Introduction

The historical facts given in the various Sunday school publications are accessible to all those who may read these notes; so, there is no use filling space with them here.

The Lesson Studied

When Jesus was in the world, He was asked, "Which is the first commandment of all?" In reply, Jesus said, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Then He volunteered and said, "The second is like, namely this, Thou shalt love thy neighbor as thyself." See Mark 12:28-31, and Deut. 6:4.

The incident in the lives of Abraham and Lot that forms the background for study in this lesson, was about five hundred and seventy-five years before the words repeated by Jesus were spoken by Moses, under divine inspiration; yet, in the life of Abraham, we see the truth of them plainly exemplified. With all Abraham's imperfections, wherever he stayed for any length of time, he erected an altar unto God. As someone has said, "He always carried his church letter with him." In doing that, he obeyed, as far as man could, the greatest commandment centuries before it was publicly enunciated. Then when a crisis was about to arise between him and his nephew, Lot, he obeyed the second greatest commandment in principle by giving Lot his choice of the best of all the land before them. Yea; more: He obeyed the Golden Rule enunciated by Jesus Himself when He said, "Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets." Mat. 7:12. How, then is it, that these manifestations of the noblest principles in man, are seen in one who does such reprehensible things as Abraham sometimes did? The answer is that when in other years by faith in God, he launched out on God's promises, the act of regeneration took place in his soul. He was "born again." The Spirit of God was planted in his soul, and the warfare between his carnal nature and the Spirit began. At times the carnal nature reached the ascendancy, and manifested itself in flagrant sins. This is the experience of all Chris-

tians, and for which we are chastised here on earth. We cannot sin, and escape chastisement. But the more thoroughly consecrated Christians are, the less power Satan will have over them. There is the weak spot with us now. Christians are not sufficiently consecrated to God.

In the lives of Abraham and Lot we have another outstanding practical lesson for the present generation. As long as Lot was associated with Abraham he shared in the blessings which God bestowed upon His faithful servant; but when "he pitched his tent toward Sodom," he separated himself from the source of his blessings, and his trouble began. Today every temporal blessing that comes to the godless men, women and children of this great nation, has its source in, or, is to them the fruits of the Christian religion. Railroads, automobiles, electric appliances for the home, radios, trained doctors and nurses, hospitals, asylums for the feeble-minded, every charitable organization of every kind, schools of every type and class, modern conveniences of every sort, and even the laws that try to defend and protect the wicked from the ravages of their kind; all of these are the fruits of Christianity. The ungodly despise Christ, blaspheme His holy name, curse and defame His humble servants, but live of the blessings of righteousness. They are like lice, leeches and ticks which suck the life-blood of useful animals, but give nothing in return. The ungodly live of the blessings of Christianity, but hate those who have made them possible. But when the righteous are removed from the earth by the rapture then the wicked will drink to the dregs the cup of their abominations.

Abraham's generosity toward Lot is a fine illustration of what Christianity is now doing for the ungodly. He gave unstintingly with no hope of personal gain. The Gospel of Christ is free to all who will accept it, and the blessings of life follow as a consequence.

When Abraham gave so willingly to Lot what seemed the richest and best, he still had God and His promises. That was more than all the wealth of the World. Lazarus the beggar, as seen by Christ in Abraham's bosom, was much richer than the rich man in hell.

While Lot stayed with his uncle Abraham, he received the blessings that came from Abraham's altar. But when he "pitched his tent toward Sodom," he failed to set up an altar to God. He chose the plains, the pasture lands, for the sake of wealth. But he not only lost all the wealth he gained by his selfish choice, but also what he had at the time he made the choice. But worse still, he lost all his family except two daughters. But they were so depraved their posterity was always enemies of God's chosen people. Selfishness and ill-gotten gains always incur a curse. It may be delayed for a time; but sometime it will be meted out.

Lot's was a clear case of a saved soul, but a wasted life. See II Pet. 2:1-9. Had he set up an altar and kept his own family in subjection, he could have been a great missionary to the inhabitants of that wicked city. He might have been the means of saving it from destruction. But, alas! he loved wealth, his wife and daughters loved society, the dance hall and card tables with their pink tea well spiked; so, when the crucial hour came, all was lost. What was it Jesus said about conditions being that way at the time of His return to earth? Look and see, please.

After Abraham's generosity toward Lot was extended, God enlarged His promise to Him; and through Jesus all races, nations and conditions of the human family are reaping the fruits of that promise. Not only so, but all who trust Jesus shall receive Eternal life. To God be all the praise. Amen.

BALANCING OUR BUDGETS

(By O. E. Turner, Associate Pastor, First Bap. Church, Knoxville, Tenn.)

In speaking on the subject of balancing the national budget, President Hoover recently made a statement which applies to our denominational program. He said:

"The government, no more than individual families, can continue to expend more than it receives without incurring serious consequences. To continue to live on borrowed money only postpones the difficulty, and in the meantime begets all manner of new evils and dangers, which create costs and losses to every workman, every farmer and every businessman far in excess of the cost of courageous action in balancing the budget."

With the tremendous debts under which our institutions are now laboring there is not even a remote chance that the budgets of our program as a whole will be balanced by any special debt-paying campaign during the next fiscal year. A great many of our people are rural people. They have little money now. They will have less next year. Great plantations are being turned over to State governments for the taxes due on them. According to a Department of Agriculture report, the average price of all farm products in the United States on January 15, 1932, was only 63 per cent of the average over the last five pre-war years. Instead of the usual seasonal advance of business at this time of year, the past month has shown a

sharp decline in many lines. Capitalists who have been relied upon heretofore to swell our gifts in special campaigns cannot even give out of their capital, many of them, because they cannot convert their capital into money.

This is not a pessimistic report. It is a bare statement of fact, made in the hope that our Convention may not be stamped into adopting a

(Continued on Page 15)



Following the Gleam

FROM life to Life they pass, following the gleam into realms of everlasting light. Not then, for them, but for the comfort of those who remain, are those tender ministrations that mark the end of every earthly pilgrimage.

It is for this reason that in every community at least one funeral director is prepared to relieve sorrow of harrowing detail by providing for casket and contents the permanent protection of the

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And to protection the Cryptorium adds the consolation of loveliness. Its inner surface is of golden bronze; its outer walls and dome are harmonious alike to the architectural design and the color of the casket or deeply embossed in exquisite traceries of gold, silver, copper, green or orchid bronze. Yet the cost is but little greater than that of an ordinary receptacle that is neither beautiful nor secure.

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Gaston
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Mt. Mo
Mt. Tal
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Parker.
Pilgrim
Poplar
Rocky

978 CHURCHES MAKING NO CONTRIBUTION TO BUDGET OR DESIGNATED OBJECTS DURING MARCH 1932

We are trying to secure a correct list of pastors with their addresses and churches. Having been unable to obtain from the churches this information, we have prepared a list of the churches by associations with the names of pastors as they appear in the Associational Minutes. We are soliciting the cooperation of pastors in correcting the list in order that we may have a complete record in the State Board office. It will be necessary to continue to print the names of the pastors by the churches with their addresses until our files shall have been completed. In last week's Record there was a list of the churches which made contributions during the month of March with the pastors and addresses. Following is a list of churches which made no contributions to the Board office during March, with the pastors and addresses. If you know of any corrections which should be made, we shall appreciate it if you will let us know.

Churches	Pastor	Address
ALCORN COUNTY		
Antioch	E. Strickland	Belmont, Miss.
Bethlehem	A. L. Spencer	Walnut, Miss.
Brush Creek	Joe Franks	Wenasoga, Miss.
Corinth, Tate St.		
Cane Creek	J. O. Guntharp	Rienzi, Miss.
Fair Haven		
Glendale	M. C. Roland	Burnsville, Miss.
Jacinto	C. C. Perry	Glens, Miss.
Kossuth	R. L. Ray	Walnut, Miss.
Kemps Chapel	J. O. Guntharp	Rienzi, Miss.
Lone Oak	Joe Franks	Wenasoga, Miss.
Love Joy		
Liberty Hill	M. C. Roland	Burnsville, Miss.
Mays Creek	J. H. Adams	Rienzi, Miss.
Shiloh	J. H. Franks	Ramer, Tenn.
Tishomingo Chapel	M. C. Roland	Burnsville, Miss.
Tuscombia		
Union	B. L. Crawford	Baldwyn, Miss.
West Corinth	Raymond Butler	Corinth, Miss.
Rienzi	J. O. Guntharp	Rienzi, Miss.
BENTON COUNTY		
Lonoke	J. H. Gass	Hickory Flatt, Miss.
Hickory Flatt	H. G. West	Hickory Flatt, Miss.
Ashland	F. Z. Huffstatler	Ashland, Miss.
Hamilton	J. L. Courson	Ripley, Miss.
Pleasant Hill	W. B. May	Ashland, Miss.
Pine Grove	O. B. Renick	Hickory Flatt, Miss.
Curtis Creek	J. L. Courson	Ripley, Miss.
Flat Rock	G. W. Wages	Blue Mountain, Miss.
Canaan	W. B. May	Ashland, Miss.
BOLIVAR COUNTY		
Beulah		
Merigold	J. E. Kinsey	Merigold, Miss.
Walker Hanks Mem.	F. J. Chastain	Shaw, Miss.
CALHOUN COUNTY		
Antioch (Cal.)	S. E. Carter	Slate Spgs., Miss.
Antioch (La.)	A. N. Hill	Paris, Miss.
Banner	H. E. Hollingsworth	Pine Valley, Miss.
Bethel		
Bethany	J. B. Middleton	Eupora, Miss.
Bentley	E. E. Lunceford	Slate Springs, Miss.
Concord	W. H. McPhail	Slate Spgs., Miss.
College Hill	L. J. Crumby	Hohenlinden, Miss.
Big Creek	Harvey Gray	Grenada, Miss.
Derma	Rev. Holland	Derma, Miss.
Duncan Hill	W. W. Simpson	Calhoun City, Miss.
Driver's Flat	C. T. Smitz	Water Valley, Miss.
Ellard	E. T. Putnam	Derma, Miss.
Gaston Springs	J. H. McGregor	Pittsboro, Miss.
Lantrip	L. F. Dorroh	Slate Springs, Miss.
Macedonia	L. F. Dorroh	Slate Springs, Miss.
Meridian	E. T. Putnam	Derma, Miss.
Midway	M. C. Putnam	Houston, Miss.
Mt. Moriah	A. F. Brasher	Sarepta, Miss.
Mt. Tabor	Joel Dorroh	Slate Springs, Miss.
New Liberty	J. H. McGregor	Pittsboro, Miss.
New Providence	S. E. Carter	Slate Spgs., Miss.
Oldtown	L. F. Dorroh	Slate Spgs., Miss.
Parker	W. H. McPhail	Slate Spgs., Miss.
Pilgrims Rest	J. H. McGregor	Pittsboro, Miss.
Poplar Springs	J. H. McGregor	Pittsboro, Miss.
Rocky Mount	A. F. Brasher	Sarepta, Miss.

Sarepta	
Shiloh	L. J. Crumby, Mathiston, Miss.
Spring Creek	A. N. Hill, Water Valley, Miss.
Union Grove	A. Bullard, Sarepta, Miss.
Vardaman	H. M. Collins, Van Vleet, Miss.
Turkey Creek	
	H. E. Hollingsworth, Pine Valley, Miss.

CARROLL COUNTY	
Calvary	L. J. Lott, Grenada, Miss., R. 1
Centerville	J. M. Corley, McCarley, Miss.
Coila	L. F. Fowler, Greenwood, Miss., R. 1
Harmony	J. M. Corley, McCarley, Miss.
Hickory Grove	J. W. Maddox, Greenwood, Miss.
Liberty	L. F. Fowler, Greenwood, Miss., R. 1
Mt. Pisgah	L. D. Sellers, Carrollton, Miss., R. 2
McCarley	H. E. Spell, Clinton, Miss.
New Bethel	J. M. Corley, McCarley, Miss.
New Jerusalem	L. J. Lott, Grenada, Miss., R. 1
New Salem	I. F. Metts, Goodman, Miss.
New Shiloh	L. D. Wood, Clinton, Miss.
Poplar Springs	J. M. Corley, McCarley, Miss.
Vaiden	I. F. Metts, Goodman, Miss.

CHICKASAW ASSOCIATION	
Amity	H. M. Collins, Van Vleet, Miss.
Arbor Grove	W. C. Ballard, Okolona, Miss.
Bethel	M. C. Putnam, Houston, Miss.
Buena Vista	H. M. Collins, Van Vleet, Miss.
Center Hill	
Friendship	M. C. Putnam, Houston, Miss.
Houlka	S. P. Andrews, Houlka, Miss.
Mt. Olive	W. C. Ballard, Okolona, Miss.
Parkersburg	M. C. Putnam, Houston, Miss.
Pleasant Grove	E. T. Putnam, Derma, Miss.
Pleasant Ridge	T. H. Winter, Algoma, Miss.
Shiloh	L. C. Riley, Okolona, Miss.
Woodland	

CHOCTAW COUNTY	
Bethany	W. C. Kitchens, Fern Springs, Miss.
Beulah	C. Z. Holland, Mantee, Miss.
Blythe Creek	H. M. Whitten, Ackerman, Miss.
Bluff Springs	E. Z. Crick, Reform, Ala.
Chester	J. B. Middleton, Eupora, Miss.
Concord	H. M. Whitten, Ackerman, Miss.
Crape Creek	
Clear Springs	E. Z. Crick, Reform, Ala.
Ebenezer	J. L. Smith, Winona, Miss.
Fellowship	S. P. Andrews, Houlka, Miss.
Fentress	D. L. Hill, Ackerman, Miss.
French Camp	
McCurtain's Creek	
Mt. Pisgah	E. Z. Crick, Reform, Ala.
New Haven	J. H. D. Watson, Weir, Miss.
New Zion	Dero Butler, Sturgis, Miss.
Providence	J. H. D. Watson, Weir, Miss.
Spring Hill	L. J. Lott, Grenada, Miss.
Wood Springs	

CLAY COUNTY	
Cedar Bluff	Antioch
Old Montpelier	New Montpelier
West Point	W. End W. T. Dart, W. Point, Miss.

CLARKE COUNTY	
DeSoto	
Fallen Creek	A. P. Wells, DeSoto, Miss.
Hepzibah	W. S. Tims, Quitman, Miss.
Knight's Valley	A. P. Wells, DeSoto, Miss.
Montrose	A. H. Miller, Whynot, Miss.
Mt. Zion	H. D. Jordan, New Orleans, La.
Nathup Chapel	J. A. Daugherty, Stonewall, Miss.
Pachuta	E. T. Mobberly, Laurel, Miss.
Phalti	Marvin Rowell, Meridian, Miss.
Pine Hill	Earl Moore, Collinsville, Miss.
Pleasant Grove	Earl Moore, Collinsville, Miss.
Souenlovie	R. A. Thaxton, Laurel, Miss.

COLDWATER ASSOCIATION	
Macedonia	
Center Hill	N. A. Spencer, Horn Lake, Miss.
Eudora	J. L. Newsom, Hernando, Miss.
Grays Creek	W. H. Rafferty, Horn Lake, Miss.
State Line	J. W. Lee, Batesville, Miss.
Trinity	W. W. Grafton, Coldwater, Miss.
Oak Grove	N. A. Spencer, Nesbit, Miss.

COLUMBUS ASSOCIATION	
Bethel	
Border Springs	
Kolola Springs	
Long Branch	

Mayhew	
Mt. Zion	
New Salem	
Columbus East End	

COPIAH COUNTY	
Antioch	J. H. Purser, Hazlehurst, Miss.
Bethel	S. S. Perry, Hattiesburg, Miss.
Gatesville	M. P. Jones, Georgetown, Miss.
Galilee	M. P. Jones, Georgetown, Miss.
Hopewell	M. P. Jones, Georgetown, Miss.
Pine Bluff	J. W. Gray, Hermanville, Miss.
Pearl Valley	M. P. Jones, Georgetown, Miss.
Pilgrims Rest	J. W. Eidson, Crystal Spgs., Miss.
Poplar Springs	M. P. Jones, Georgetown, Miss.
Rockport	S. B. Harrington, Wesson, Miss.
Sardis	O. Autritt, Wesson, Miss.
Spring Hill	Jack Bridges, Clinton, Miss.
Rocky Hill	J. H. Purser, Hazlehurst, Miss.
Zion Hill	
Smyrna	S. A. Williams, Osyka, Miss.
Strong Hope	S. B. Harrington, Wesson, Miss.
Wesson	E. B. Shivers, Wesson, Miss.
White Oak	M. B. Morton, Clinton, Miss.

COVINGTON COUNTY	
Calhoun	J. W. Fairchild, Taylorsville, Miss.
Cold Springs	B. A. Ashworth, Seminary, Miss.
Lebanon	L. H. Harper, Lumberton, Miss.
Mt. Horeb	A. S. Johnston, Mt. Olive, Miss.
New Hope	J. E. Cranford, Seminary, Miss.
Providence	R. W. Langham, Carriere, Miss.
Rock Hill	J. T. Dale, Collins, Miss.
Sanford	V. W. Fairchild, Sanford, Miss.
Union Jr.	A. J. Hughes, Mendenhall, Miss.
Union Sr.	V. W. Fairchild, Sanford, Miss.
Williamsburg	J. T. Dale, Collins, Miss.
Willow Grove	B. A. Ashworth, Seminary, Miss.

DEER CREEK ASSOCIATION	
Catchings	W. W. Izard, Arcola, Miss.
Four Mile	C. C. Carraway, Midnight, Miss.
Isola	J. A. Patridge, Isola, Miss.
Straight Bayou	C. C. Carraway, Midnight, Miss.
Midnight	

FRANKLIN COUNTY	
Bude	W. S. Landrum, Clinton, Miss.
Union	J. H. Lane, Clinton, Miss.
Concord	P. E. Cullom, Summit
Damascus	Floyd Britt, Silver Creek, Miss.
Eddiceton	W. A. Smith, Brookhaven, Miss., R. 2
Lucien	P. D. Bragg, New Orleans, La., B.B.I.
Morgans Fork	E. I. Farr, Roxie, Miss.
Mt. Zion	W. L. Holcomb, Clinton, Miss.
New Hope	John T. May, Bogue Chitto, Miss., R. 3
New Salem	
	E. H. Dearman, New Orleans, La., B.B.I.
O'Zion	W. L. Holcomb, Clinton, Miss.
Pleasant Valley	
	W. A. Smith, Brookhaven, Miss., R. 2
Ramah	C. W. Smith, Norfield, Miss.
Sarepta	E. H. Dearman, New Orleans, La., B.B.I.
Siloam	W. A. Greene, Meadville, Miss.
Spring Hill	P. H. Young, Knoxville, Miss.

GREENE COUNTY	
Avera	A. L. O'Briant, Hattiesburg, Miss.
Cedar Grove	O. U. Sullivan, Neely, Miss.
Fellowship	O. U. Sullivan, Neely, Miss.
Indian Hill	W. L. McCardle, Richton, Miss.
Johnson Creek	R. L. Strickland, State Line, Miss.
Leaf	L. G. Bassett, Leaf, Miss.
McLain	W. C. McGill, Leakesville, Miss.
Pleasant Hill	W. C. McGill, Leakesville, Miss.
Sand Hill	W. L. McCardle, Richton, Miss.
West Salem	W. T. Smith, Overt, Miss.
Unity	N. W. Ball, Leakesville, Miss.
Washington	W. C. McGill, Leakesville, Miss.

GEORGE COUNTY	
GRENADA COUNTY	
Hebron	J. T. Conner, Grenada, Miss.
Holcomb	J. W. Haden, Holcomb, Miss.
Providence	J. T. Williams, Grenada, Miss., R. 4
Mt. Paran	W. E. Brunson, Hardy, Miss.
Leflore	
Enon	
Graysport	Ray Koonce, Graysport, Miss.

(Continued on Page 14)

The Children's Circle

MRS. P. I. LIPSEY

Spring

Everything is dressed in green,
Everything is glad and gay;
All the trees have started budding
And winter's blast has gone away.

Remembrance

May I be remembered when I'm gone,
For kind words spoken, a good deed done;
For making a corner a wee bit brighter,
A burdened heart a little lighter.

My Dear Children:

Across the State to Columbus and back in a Greyhound Bus, with a good driver and numerous other women, is my latest adventure, and the weather was perfect, the company pleasant, but I'm glad it is over. While in Columbus, at a fine and harmonious Convention, I met several ladies who told me, as I expected, that they read carefully each week our Page. They thought it very interesting. I thanked them, but there is an idea which, if carried out, would make our Page more interesting. That is, that you all should write more often. If I chose, I could fill the next six inches—no, maybe not so many, say, three inches—with names of girls and boys who wrote last year and the year before. To be sure, we have some new ones all the time, but I would love to hear from all those who used to write, as well as from our present valued writers. You haven't got too old, I know. Do let us hear from you. Schools are closing now, and you will be doing various things we would be interested to hear about—how many little chickens mother has, whether your flowers have gotten over the freeze a month ago, your commencement exercises, and what part you took in them, and anything else that interests you. One thing more: I don't believe I will be able to print any more poems, much as I enjoy reading them myself. They are not especially suited to our Page, and if you feel like writing one, just put down your thoughts in good, plain prose, and I shall be very pleased to print them. But this time I'm going to put in one verse each of two poems that came to me this week.

I am so glad to announce this week the organizing of Jeannie Lipsey Club No. 2, at Isola, with Margaret Marshall as Secretary and Treasurer. This is fine. Now, who will organize Club No. 3? Much love from Mrs. Lipsey.

Bible Story No. 13: March 31st Jesus and the Samaritan Woman John 4:5-30; 39-42

One hot, dusty day about the sixth hour, Jesus and His disciples stopped at a city of Samaria called Sychar. Just a little way from the city was Jacob's well. Jesus sent His disciples to get some meat: He sat down on the well. A woman of Samaria came to get water from the well. Jesus said to her, "Give Me a drink." The people of Samaria were looked down on because they were half Jews and Gentiles. This was against the Jew's customs and laws. She was surprised for a Jew to speak to a Samaritan, but she had the rope and pitcher though. She answered, "How is it that a Jew would ask a woman of Samaria for a drink; for the Jews have no dealings with the Samaritans?" Jesus said, "If you know the gift of God and who it is that asketh thee to give Me a drink, you would ask Him and He would give you living water." And still she knew not the meaning of these words: "You have nothing to draw water with. The well is deep. Where do you have living water? Are you greater than

our father, Jacob, which gave us this well, and he drank of this water and his children and his cattle?" Jesus said, "Who will drink of this water will thirst again, but whosoever drinketh of the water of life shall never thirst again." The woman said, "Give me this water that I may never thirst or come here to draw water." Jesus said, "Go, bring your husband and come here." She said, "I have no husband." Jesus said, "You have no husband, but you have had five husbands." She said, "You are a prophet. Our fathers worshipped in this mountain and ye say that the temple of Jerusalem is the place of worship." Jesus said, "Woman, believe Me, the hour cometh when ye shall neither worship in this mountain nor at the temple. But the hour cometh when true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such worship. God is a spirit and they that worship Him must worship Him in spirit and in truth." She said, "I know that when the Messiah cometh who is called Christ, when He comes, He will tell us all things." Jesus said, "I that speak is He." After this conversation, Jesus' disciples came from town with the meat. His disciples marvelled at His talking with a Samaritan woman and no one asked why did He talk with her. The woman left her water pot and rope and went her way to the city; told the people, "Come and see a man who told me all things I ever did. Is this not the Christ?" Many of the Samaritans believed on Him as the woman said: "He told everything I did." And many more believed because of His own word, and said unto the woman, "Now we believe, not at your sayings, for we have heard Him ourselves and we know indeed that he is the Christ and the Saviour of the world."

Evelyn Perry.

Rienzi, Miss., R. 4, 4-8-32.

Bible Study No. 16. April 21. A Sabbath at Capernaum. Luke 4:31-41

The Jews treated three who were afflicted with demons with magical means, sometimes trying to cast them out by the use of such a string of words as these: "Burst, curst, dashed, banned, be Bar-Tit, Bar-Tema, Bar-Tena, Chashmagoz, Mengoz, and Isteaham!" Many diseases were thought to be caused by demons, or devils, and possession by a demon was believed to be avoided by keeping out of the shadow of the moon; and of certain trees. Much care must also be taken with regard to the water with which the hands are washed in the morning, as well as with regard to the oil for anointing, which must never be taken from a strange vessel which might have been bewitched. Jesus' method was simply the use of His word of command, which the demons always obeyed. The disease which afflicted Peter's wife's mother was a "great fever," or a "burning fever," and the remedy for this was to tie an "iron knife by a braid of hair to a thorn bush and to repeat on successive days Exodus 3:2-5, after which the bush is to be cut down, while certain magical words are repeated!" In contrast with all this, of what beautiful simplicity is Jesus' cure of Peter's wife's mother!

Purvis, April 9, 1932.

Mrs. P. I. Lipsey
Dear Mrs. Lipsey:

Enclosed find fifty cents (50c) for the orphans. We have been quite busy getting ready to plant our crops. So I haven't taken time to write. This money comes from our tithe on our eggs. We don't make so much, but we try to give our

tenth. I think we owe it to God for blessing us so much. Much love to you all.

Your Friends.
Thank you, dear Friends. A gift from people who appreciate God's blessings upon them and wish to do right is valuable. But how much we wish we knew your names!

Isola, April 13, 1932.

Dear Mrs. Lipsey:

The girls of Isola, Mississippi, organized a club and we named it the Jeannie Lipsey Club No. 2. We organized April the 7th with eleven members. The officers are as follows: President, Winnie Mae Spell; Vice-President, Zelda Blair; Secretary and Treasurer, Margaret Marshall. Enclosed you will find a money order for one dollar and twenty cents (\$1.20), which the Club made up for the orphans.

Your friend,

Margaret Marshall.
This is certainly very gratifying to me, Margaret. I congratulate you and your friends on the forming of Jeannie Lipsey Club No. 2, and shall expect to hear from you every month. One dollar and twenty cents will be a great help. I am giving all this this month to the orphans, but I wonder if you will be willing to divide it hereafter between our two causes? Let me know about it, and thank you so much.

Columbia, R. 1, March 21, 1932.

Dearest Mrs. Lipsey:

If you see fit you may have the enclosed lines published. Please pardon stationery and pencil. I am an invalid living with my almost feeble parents and cannot afford better. Pray for me earnestly and ask other Christians to pray for me also.

Sincerely and lovingly,

Mattie Thompson.

P. S.—I enjoy reading your letters on the "Children's Page" in The Baptist Record.—M. T.

I appreciate your letter, Miss Mattie, and have put in a verse of your poem. We will, many of us, I hope, be glad to pray for you, and hope that you soon will be better.

Newton, April 9, 1932.

Dear Mrs. Lipsey:

We, the Clark College Sunbeams, are sending our offering—twenty-five cents—for the orphans, and eleven cents for B.B.I. We wish it was a big offering, but there is not much money on College Hill now. Two of our members have been real sick with pneumonia, the Wood children, and their mother had a bad operation and is in the hospital. They have sweet little twin baby girls. Mrs. Wells is caring for them in her home. We hope you are feeling fine this lovely springtime.

Love,

Mary Bush Sheppard.
I think this is a good amount, and we are mightily obliged for it. I do hope the sick ones will soon be well. Thank you so much.

Jackson, April 7, 1932.

Mrs. P. I. Lipsey

Clinton, Miss.

Dear Mrs. Lipsey:

The efforts you and the children of The Baptist Record are making in behalf of our Home not only help us in a material way, but it is also a great inspiration to us. It is also fine training for your children, as it is teaching them to help others and to give to the needy cause. We trust that you and all of your children are blessed because of your efforts. Please extend to all of your children a kind invitation to visit

the Home when it is convenient for them to do so. We pray that the Lord may bless all of you.

Very sincerely yours,
Baptist Home for Children,
O. C. Miller, Supt.

(Continued from Page 9)

at all costs to our call and commission.

2. With this commitment clearly made, our first duty is courageously to re-establish the autonomy and responsibility of our churches under their own pastoral leadership, as organizations designed for, and to be conducted in the interest of the promotion of "the whole cause of the Redeemer," to borrow a phrase from that heroic group of English Baptists, who one hundred and forty years ago founded the Baptist Missionary Society under the leadership of William Carey. Let us make no mistake; this will require courage. To be a missionary pastor and to create a genuine and full missionary spirit in a church requires a high order of courage. A pastor who will do this will need courage in the face of his church. In most instances he will have to deal with a majority who are indifferent and who will become antagonistic unless they are led with skill, courage and patience that can come only from the Holy Spirit. He will have to deal with determined opposition on the part of some of the best men, even among the officers of his church. We have recently heard Dr. Brown tell how one pastor, soon after accepting the leadership of a great church, discovered that \$11,000.00 contributed by the congregation with the understanding that it was for missions had been "borrowed" for local needs. When he faced his official Board he found them agreed on considering this as accomplished fact and with no purpose of restoring this money. It took real courage for him to bring them to do the fundamentally only right thing. We know of another instance in which a pastor of a most important church resigned his office heart-broken because he could not prevent the adoption of a single budget with the expressed purpose on the part of a small group of influential leaders of using this budget to meet the needs of the church, and to give to the denominational program only what might be left over.

It will require courage in the face of the denominational organization. Our leadership has for years cultivated, in all good conscience and with conviction, a singular devotion to a "cooperative program." A pastor who does not push this program without change is in danger of losing standing with influential men. It takes real courage for a man to lead his church under the direct inspirations and guidance of the Holy Spirit, even a man who becomes aware that it is at present impossible to procure any satisfactory response from

(Continued on Page 13)



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INTERMEDIATE ESSAY CONTEST WINNERS

We are happy to give here the names of the Intermediates who won in the different districts in the Essay Contest. The subject of the contest was, "The Advantages of a Christian College."

District One, Bernice Weathersby, Taylorsville; District Two, Bessie Gray Carpenter, Grenada; District Three, Louisa Smith, Rienzi; District Four, Evelyn Temple, Kosciusko; District Five, Estell Simms, Sharon Church, Miss; District Six, Edith Potter, Brookhaven.

Each of these winners received a check for \$5.00, presented by the Education Commission. An additional \$5.00 was awarded to Edith Potter, of Brookhaven, for having the best paper in the State. The contest was interesting. Many very fine papers were sent in and it was no easy task for the judges to select the winners.

WEST POINT FORGES, NAMES THEIR B.Y.P.U.'s

To make the unions a bit more distinctive the West Point First Church has named each union. The A. H. Ingram union is a new senior union made up of older young people. They start off with an enrollment of twenty-two enthusiastic members. The Mary D. Wright union is a senior union of high school girls and boys. The Mary Ella White is their enthusiastic Intermediate union, the E. F. Wright and the Auber J. Wilds are Junior unions. Under the leadership of Miss Layla Nixon, the work goes forward in a splendid way.

SOULENLOVIE CATCHES STEP AND ORGANIZES B.Y.P.U.

Through the influence of the Associational B.Y.P.U., of which Mr. Lynn Hearn is President, the Soulenlovie church has organized a senior B.Y.P.U. Officers elected are: President, Lois Lightsey; Vice-President, Margaret Lightsey; Secretary, Earline Nix; Cor. Sec., Alice Thompson; Treasurer, Lucien Logan; B.R.L., Willie Miller; Pianist, Helen Mae Nutt; Chorister, Bruce Lightsey. group Captains: Mable Nix and George Sanders. We are happy to add this new senior union to our list.

In our programs for the District B.Y.P.U. Conventions we will have two conference periods in which all phases of the work will be discussed. These will be sectional conferences running simultaneously.

Dr. H. L. Martin is to be with us in each of our District B.Y.P.U. Conventions. He is a friend of the young people.

DISTRICT B.Y.P.U. PRESIDENTS

Here is the list of our presiding officers for the District B.Y.P.U. Conventions: Mr. Earl Clark, Jackson, District One; Mr. R. E. Denman, Charleston, District Two; Mr. Buck

Moore, Belmont, District Three; Mr. W. E. Green, Meridian, District Four; Mr. G. E. Hightower, Hattiesburg, District Five; Mr. Sebe Dale, Columbia, District Six.

HARMONY CHURCH, CLARKE COUNTY, ORGANIZES INTER- MEDIATE B. Y. P. U.

Cecil Boney, Corresponding Secretary of the newly organized Intermediate B.Y.P.U. at Harmony Church, Clarke county, reports the organization as having been perfected on April 3. Katherine Boney was elected President, Hardee Kennedy Vice-President, Louise McLeod Secretary, J. B. McCarty B.R.L., Irene Fatheree Pianist, were the other officers elected. Congratulations are in order here and we wish for this fine group of young people a successful journey as they travel toward A-1-ville.

FIRST LAUREL ELECTS DIRECT- OR AND ADDS B.A.U.

Because of the moving from town of Miss Stone, the B.Y.P.U. Director of First Church, Laurel, the church found it necessary to elect a new Director. It was not hard to find one fitted for this task for in their midst was a young woman who had received and applied B.Y.P.U. training through the years and immediately the church voted her in as Director—Miss Frankie Mae Smith. Among the first things done toward progress was the adding of a B.A.U. This organization started with only six or seven and now has an enthusiastic group of seventeen. And it can be done.

OUR DISTRICT B.Y.P.U. CONVENTIONS

District	Place	Time
Three	Calhoun City	June 7-8
Four	Union	June 9-10
Five	Picayune	June 14-15
Six	McComb	June 16-17
One	Pickens	June 21-22
Two	Senatobia	June 23-24

G-o-i-n-g ? ?

TALLAHATCHIE COUNTY TO ORGANIZE

On the afternoon of Sunday, May 8th, the B.Y.P.U.'s of Tallahatchie are invited to a meeting in the Charleston church for the purpose of discussing and organizing the Associational B.Y.P.U. The project is being fostered by the Spring Hill B.Y.P.U. under the leadership of Mrs. T. N. McCorkle, their Leader. Let every church in the county be represented, regardless of whether or not you have a B.Y.P.U.

SPRING HILL NEWS

The B.Y.P.U. of Spring Hill church reorganized recently and elected the following officers to serve the union for the next six months:

Miss Helen Wamble, President; Miss Bertie Mae Laughlin, Vice-President; Miss Jewell Cooper, Recording Secretary; Mr. Herbert Fisher, Corresponding Secretary; Miss Marie Laughlin, Treasurer; Mr. Gat-

tis McCorkle, Bible Reader's Leader; Mrs. Alyce Fisher, Chorister and Organist; Miss Christene Barton and Mr. Woodrow Fisher, Group Captains. Mrs. F. N. McCorkle, Director.

The members attend the meetings enthusiastically and are trying to make the B.Y.P.U. Slogan, "Training for Church Membership," a personal slogan.

Last Sunday night we put on the missionary playlet boosting Home and Foreign Fields, found in our Quarterly. The playlet was coached by Mrs. T. M. McCorkle, and presented by the members in a very creditable manner. We had our songs, opening exercises, Bible Reader's Drill, then presented the playlet as the program of the evening. After the play Mr. Gattis McCorkle gave a message that made us feel more keenly our responsibility in giving to missions. A free will offering was taken up and a reading, "The Ambulance or the Fence," was given by Miss Ruth Patterson. We were really proud of the gracious and creditable manner with which our new President presided. We invited our parents and friends to attend the program and were encouraged by the large number who came out.

Study Course Week

"Study to Show thyself Approved Unto God." That's what the members of Springhill B.Y.P.U. are trying to do. And could you have seen the enthusiasm with which they entered last week into the study of "Senior B. Y. P. U. Administration," by Flake, you would know they are succeeding.

The book was taught by our faithful and untiring pastor, Bro. J. H. Page. We had eleven splendid young boys and girls to take the examination, though many others sat with us while Bro. Page brought out the helpful teachings in the book each evening. This is the second book Brother Page has taught for us this year. The other a Sunday school book, was "What Baptists Believe."

We consider ourselves exceedingly fortunate in having Bro. Page and his wife in our church, and we are deeply grateful for the untiring efforts they put forth to help make the members of Spring Hill Church informed, useful church members and Christians. Hubert R. Fisher, Cor. Sec., Spring Hill B.Y.P.U. Oakland, Miss.

(Continued from Page 12)

his congregation to his appeal for loyalty and fellowship in this common denominational program. Even at the risk of being misunderstood, I feel that I can be loyal to the facts and to the needs only by saying this much. I speak with great reluctance, yet I cannot but speak.

3. There needs to be determined effort to simplify our Convention machinery. I hasten to add that we must use this machinery as far as possible until it can be simplified. It is not at all proper that I should here and now undertake to outline a plan of simplification. There is much misgiving and uncertainty about the continuance of the Promotion Committee. It seems clear to most of the pastors from whom I have been able to get any expression,

and most laymen as well, that we do not need both the Promotion Committee and the Executive Committee. There is no sound reason why the functions of both these could not be discharged by a single Committee. Those of us who know the history by which the two were produced will need no argument at this point. There may be some advantages in passing our denominational funds through three or four different treasurers; but it is quite impossible to convince the average church member that there is any sane wisdom in this course. If the pastors saw clearly the wisdom of it they might probably be able to convince enough people in the churches to quiet their questionings. The fact is, the pastors themselves have never been convinced that there is any sense in this procedure. However it is done, the machinery must be simplified before we can have the happy support of our people. There are enough people enough concerned to support all our present work if they can be made to feel that it is theirs and that they may support it as they wish.

4. Remember, I am talking primarily to pastors. They are the divinely appointed and inescapable leaders of the churches. They cannot abrogate that responsibility. They cannot successfully, in our Baptist polity, receive their programs through the thinking of a small group, however wise and consecrated. These pastors must commit themselves to a constructive, educational ministry in Kingdom ideals, aims and facts. Each church must be made to feel that it is supporting a world work of the eternal Redeemer. Every member who joins a church ought to be made to understand that he is entering upon a fellowship which is comprehensive and which has a task that is glorious, limited only by the ends of the earth and

(Continued on Page 16)

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Pleasant
Pleasant
Pine Gro
Hurricane
Rolling C
Falling C

New Pro
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Bethel
Big Sprin
Calvary
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Fair Rive
Holly Spr
Macedoni
Mission I
Mt. Zion
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Spring Hill.....J. B. Hill, Abbeville, Miss.
Temperance Hill.....N. F. Metts, Oxford, Miss.

MISSISSIPPI ASSOCIATION

Zion Hill.....E. K. Cox, Gloster, Miss.
Hebron.....J. A. Chapman, Summit, Miss.
Amite River.....S. G. Pope, Centreville, Miss.
Berwick.....A. Best, Pineville, La.
Bethel.....D. Hughes, McComb, Miss.
Centreville.....S. G. Pope, Centreville, Miss.
Dry Fork Union
Ebenezer
Mt. Olive.....E. Gardner, Summit, Miss.
Mt. Pleasant.....E. K. Cox, Gloster, Miss.

Memorial.....S. G. Pope, Centreville, Miss.
New Zion.....J. A. Chapman, Summit, Miss.
Oak Grove.....J. A. Chapman, Summit, Miss.
Pioneer
Stephenson.....O. P. Churchill, New Orleans, La.
Terrys Creek.....J. B. Hemphill, Sontag, Miss.

MONROE COUNTY

Smithville.....J. A. Rogers, Amory, Miss.
Athens.....W. C. Ballard, Okolona, Miss.
Becker.....J. M. Walker, Aberdeen, Miss.
Bethlehem.....W. E. Langford, Aberdeen, Miss.
Bigbee
Greenwood Springs
Gregory's Chapel.....W. C. Ballard, Okolona, Miss.
Harmony.....W. C. Ballard, Okolona, Miss.
Prairie.....J. O. Dearing, Gattman, Miss.
Splunge.....M. V. Owings, Aberdeen, Miss.

MONTGOMERY COUNTY

Bethlehem.....J. W. Eidson, Kilmichael, Miss.
Bethsaida.....J. W. Eidson, Kilmichael, Miss.
Eskridge.....J. W. White, Kosciusko, Miss.
Hays Creek.....J. W. Eidson, Kilmichael, Miss.
Hebron.....J. D. Burns, Kilmichael, Miss.
Kilmichael.....J. W. Eidson, Kilmichael, Miss.
Mulberry.....Tom Helms, Slate Springs, Miss.
Milligan Springs.....J. W. Eidson, Kilmichael, Miss.
Poplar Creek.....J. W. Eidson, Kilmichael, Miss.
Poplar Springs.....J. D. Burns, Kilmichael, Miss.
Pine Forest.....W. W. Muirhead, Vaiden, Miss.
Pine Bluff.....F. O. Martin, Winona, Miss.
Prospect.....L. F. Fowler, Greenwood, Miss.
Shiloh.....L. F. Fowler, Greenwood, Miss.
Scotland
Stewart.....L. J. Crumby, Hohenlinden, Miss.
Unity.....J. W. Hicks, Bellefontaine, Miss.
Union.....L. J. Crumby, Hohenlinden, Miss.

(Continued next week)



JAMES B. LEAVELL ENTERS EVANGELISM

He makes this statement: "I have always had a deep conviction that I should do the work of an evangelist. This conviction has been satisfied through almost fifteen years of my pastorate at Houston by the great evangelistic opportunity which has yielded over 8,000 members to this church, with the few meetings that I could hold in others which carried the number beyond the 10,000 mark. I believe I have never prepared a sermon without the inspiration of thinking that some day it might be used in evangelistic work. My heart bounds with joy as now, for the first time, it seems possible to make a change. The time seems propitious in the affairs of the church which I so deeply love. The time seems to me inviting for reaching the people with the Gospel message, for surely,

we face the immediate "appearing of the Great God and our Saviour," or a great turning of the people toward God that His body should be made complete. Surely these unprecedented times of trial will bring people to their knees seeking Christ.

I wish I might have the designation "Pastor-Evangelist." If we call a pastor who does evangelistic work by that title, why should we not call an evangelist with twenty-five years experience as a pastor by the same? I wish I might have the heart of a pastor and the voice of an evangelist and thereby worthily wear this title. I have often wondered if pastoral experience was not a necessary preparation to the most constructive evangelism.

The Chairman of the Board of Deacons wires the pastor who is now in a campaign: "Meeting Wednesday night with shedding of many tears and earnest prayers. We sorrowfully acquiesce in your decision; sweet spirit reigned with decision to carry on the work here that you have so nobly builded. Voted to send love of church and its prayers."

Quoting from Houston Chronicle: "Quietly but effectively, Dr. James B. Leavell has devoted himself to the building of a great church and a large congregation here in the city of Houston. Those many friends and admirers of an able and sincere religious leader will regret his decision to retire from the pastorate of the First Baptist Church, even though they know that he goes to wider fields of usefulness in the evangelistic work of his denomination."

Quoting from the Houston Press, the statement of Deacon Roberts, of the church: "Naturally, all of us were grieved over his resignation, but he had felt the urge to enter the evangelistic field for the last two

years. He prolonged it only to aid in putting the First Church on a firmer financial basis. We have satisfactorily arranged our mortgage indebtedness of \$350,000 and Dr. Leavell felt that nothing now stands between him and evangelistic work."

Bro. Leavell retires from the pastorate June 1st.

—BR—

(Continued from Page 10)

plan for the balancing of our budgets that will place us in a worse muddle than we are now in. As a democracy, we must learn how to be flexible in our program if we may hope to survive as a great working unit. Voluntary readjustment is difficult, but it will not be as harmful to our work as a whole as open revolt on the part of individual churches would be. In many cases governments have refused to readjust themselves to meet the demands of the people until open revolts forced them into line. The voice of the people will be finally heard. Foolish indeed are those in authority who postpone the day until it is too late to act voluntarily.

We are today carrying work in our general program that was begun in the days when the resources of our State Conventions were insufficient to meet the needs within their own boundaries. The question of the redistribution of our work, so as to gain more of the advantages of proximity should be thoroughly studied

with the view of simplifying our general program and of enabling our associations and State Conventions to revitalize their work and place it on a higher plane of efficiency. Our local and State organizations are no longer in their infancy, and should be no longer treated as infants.

Finally, the entire strength of the Southern Baptist Convention should be concentrated upon the promotion of the Every-Member Canvass for the support of local, State, and Southwide causes, and as a means of introducing the widest possible adoption of the Bible plan of weekly, individual, proportionate giving as an act of worship.

—BR—

"The importance of a home it is impossible to exaggerate. What is liberty without it? What is education without it? No nation can be secure that it not based upon a pure home-life."

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Removes Dandruff—Stops Hair Falling
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Beauty to Gray and Faded Hair
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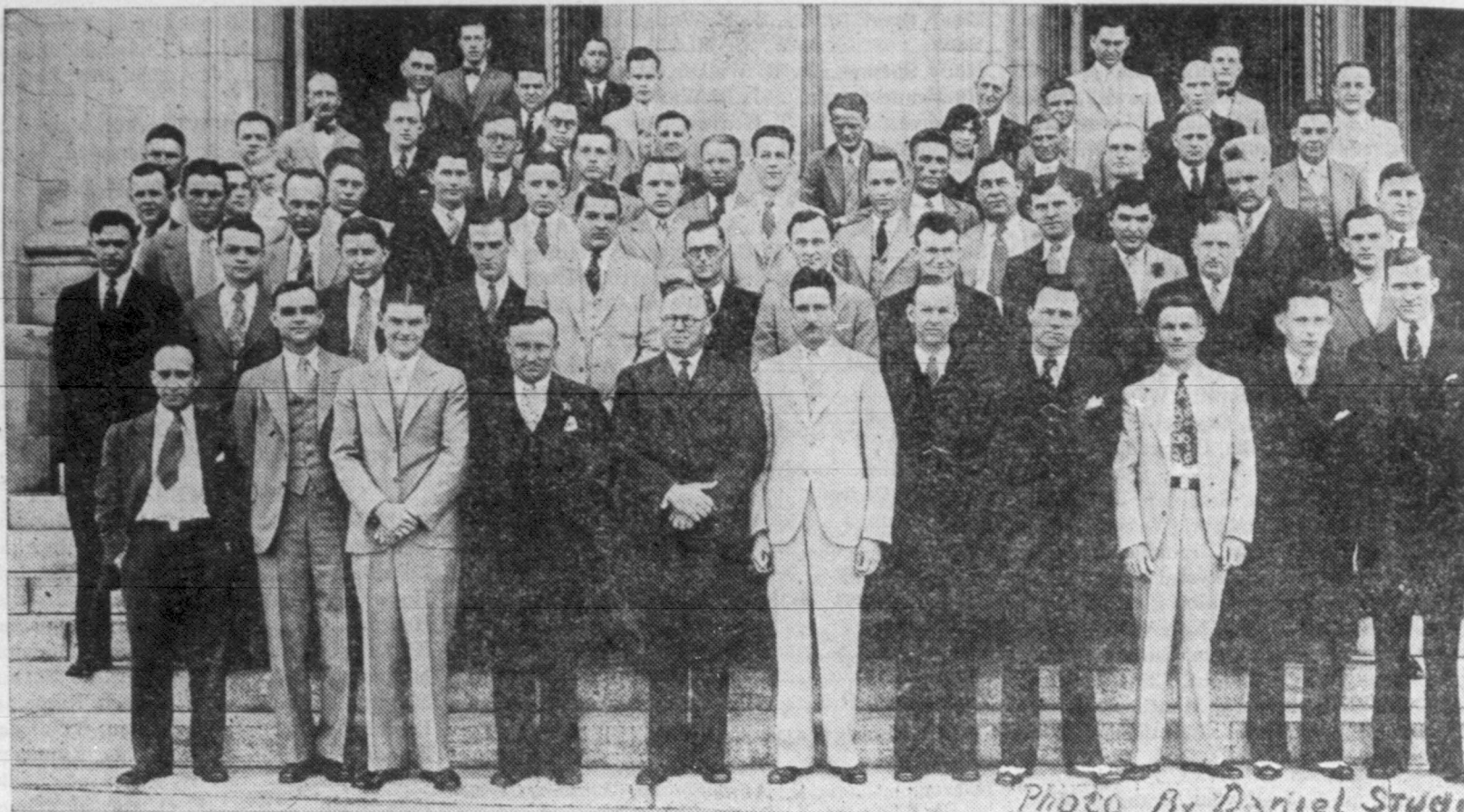
RAILWAY MAN FINDS RELIEF FROM PILES

Mr. Joseph Smitzel, a United Railways employee, says that after suffering torture from piles for more than 15 years, he has secured complete relief through a new guaranteed treatment which is a physician's prescription. For free information concerning this treatment write Dr. J. L. Kronthal, Ph., G. 2444 E. Biddle Street, Baltimore, Md.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi



Business and Professional Men's Bible Class of First Baptist Church, Jackson, Mississippi, organized four years ago with only four members present. Present enrollment 90. M. E. Moffitt, Teacher; E. L. Herring, President; E. O. Allen, First Vice-President; F. E. Plummer, Second Vice-President; E. D. Cox, Third Vice-President; George Meek, Secretary; Kenneth Lee, Reporter; W. G. Mize, Musical Director; Mrs. W. J. Buck, Pianist.

Baptist Student Union

President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW

Address all communications to Box 1337, Columbus, Mississippi

MISSISSIPPI STATE COLLEGE

After a week featured by much earnest prayer and thought, the members of the Baptist Student Union Council were elected for next year. Those chosen were: F. T. Bailey, President of the B.S.U.; O. R. Hendrix, Vice-President and Devotional Leader; J. M. Valentour, Treasurer; E. P. Rawson, Recording Secretary; W. W. Benton, Corresponding Secretary and Reporter; C. W. Sullivan, Sunday School Representative (President of Berean Sunday School Class); R. L. Lewis, B.Y.P.U. Representative (Director of B.Y.P.U.); P. L. Lightsey, Y.M.C.A. Representative; and H. L. Weir, Transportation Manager.

Officers chosen by the Berean Sunday School Class were: C. W. Sullivan, President; L. M. Prescott, First Vice-President; J. R. Haynes, Second Vice-President; and E. V. Barefield, Secretary and Treasurer.

Council members lost by graduation are: T. M. Hand, J. T. Oneal, C. L. Welch, G. F. Mincher, J. R. Barrett, J. C. Sansing, W. H. Rhodes, Tilden Easley, and W. L. Wood.

With an average attendance of around sixty pupils, the B.Y.P.U. Study Course at the Starkville Baptist Church is progressing in an interesting manner under the able direction of Mr. Auber J. Wilds, State B.Y.P.U. Secretary. The influence of the course is already being attested to by the lively plans which the B.Y.P.U. officers are making for improving the efficiency of their unions. The "B.Y.P.U. Manual" is the text being studied.

Ridgecrest plans are afoot. We hear that J. M. Valentour, State College, Mississippi, may run a bus over if he can get a crowd together in Mississippi. If anyone is interested, write to him for information. On to Ridgecrest! —O. Hendrix.

DELTA STATE B.S.U.

The Delta State B.S.U. had the privilege of having Miss Mary D. Yarborough, Student Secretary at Blue Mountain, visit on the campus this week. Miss Yarborough arrived on the campus Tuesday at noon and remained until Thursday night. The class enjoyed the course she taught in soul winning, "The Plan of Salvation."

The girls of the Sunday school class gave a tea in honor of Miss Yarborough and Mrs. Myers, the teacher of the class, in the Y Hut, Tuesday afternoon. Miss Yarborough was honored by another tea given Wednesday afternoon by the ladies of the missionary society. The B.S.U. was very grateful to the ladies for their interest as manifested in this way.

Miss Yarborough held conferences with the new officers of the B.S.U. of next year. The Baptist students feel that great work can be accomplished next year with the new Council. The members of the new Council are: President, Oleta Meadows; First Vice-President, Alice Dean Causey; Second Vice-President, Dorothy Cortright; Third Vice-President, Celeste Moore; Secretary, Evelyn Connerly; Treasurer, James

Flack; Reporter, Laburn Morgan; Chorister, Elizabeth Knight; Pianist, Lesca Moore.

Bessie Pearson, Rptr.

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including all the sons of men.

5. Immediately—before the end of April—each pastor ought to give a great spiritual challenge to his church for sacrificial support of the work of our organization. And the people ought to be given the fullest freedom in expressing their own devotion to Jesus Christ, their own love of the universal Gospel, their own spirit of sacrifice for that cause for which our Redeemer went to the Cross, came forth from the grave, and lives both at the right hand of the Father and in the midst of the world's deep need. If possible, have the people make a sacrificial gift for the entire program; but if some church, or some individual within a church, feels led by the Holy Spirit to make gifts only to certain phases of this program, by all means they should be not only permitted, but joyously encouraged to follow the leading of the Spirit. They may be mistaken in their interpretation. They cannot be mistaken that the Holy Spirit is stirring them to make a sacrificial gift.

Besides leadership in their own churches, let such pastors as are moved by the Holy Spirit extend their influence along the same lines to other pastors and other churches. Under the right kind of leadership we may witness, on a wide scale, that which Paul gloried in in the church at Corinth: "How that in a great trial of affliction the abundance of their joy and that deep poverty united in the rich streams of their generous giving." If our pastors today can lead their people "first to give their own selves to the Lord" they will find that it is still possible for the saints to give "beyond their power" and that, with willing "entreaty that we will re-

ceive the gift."

6. Let no one suppose that I am advocating haphazard and merely impulsive conducting of church affairs and finances. By all means let there be system and budgets. I do insist that the church is the only legitimate organization ultimately to make a budget. The denomination ought to have its budget. That budget ought to be fairly, intelligently and earnestly laid before the churches. In most cases the church would approve that budget and construct their own in conformity with it, each church thus accepting its share in the denomination's fellowship and work. But it would be the church's own budget. Any churches that were not yet prepared, and could not at once be led to approve of the general budget, could be encouraged to make a budget of denominational support along the lines of their own convictions—or prejudices and ignorance, if any one prefers to put it that way. Their budget should be accepted as a step in the right direction and the denominational organization should wait with fraternal fellowship on the development of that congregation that did not yet enter wholeheartedly into the whole program. And let us not forget that it is just possible that the Holy Spirit might have a different program for some churches from that which He has for others.

7. Last of all, let us insist that in everything we must depend upon the Holy Spirit; upon the Holy Spirit living and working in the experience of the people; depend upon prayer; and upon the guidance of the Scriptures searched out and accepted; and upon information detailed, accurate, up-to-date, about all phases of that work which we are undertaking to give the people joyous opportunity to share in, in the name of Jesus Christ our Lord and Saviour, "who is the propitiation for our sins, and not for ourselves only, but also for the whole world."